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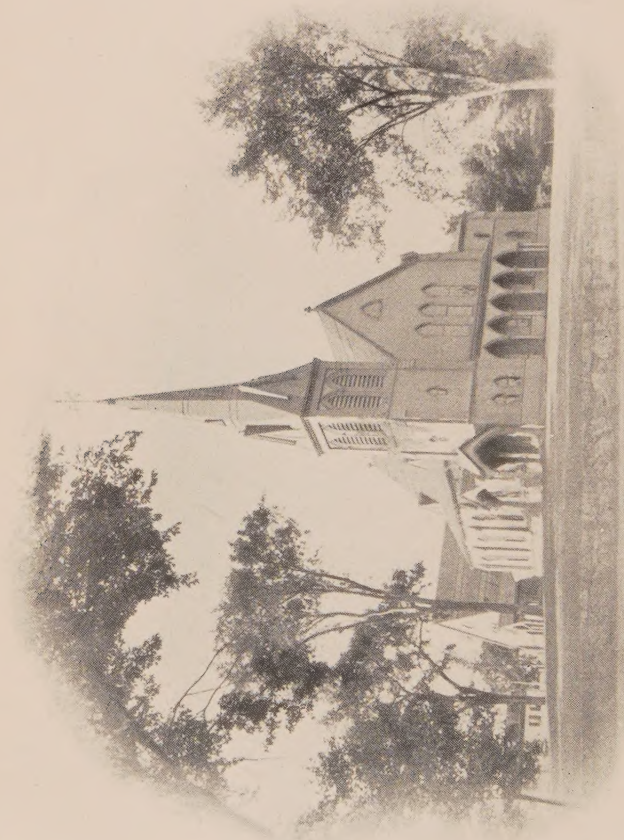
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THE PRESENT CHURCH BUILDING.

From a photograph by Mr. I. H. Farnham.

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THE HISTORY

OF THE

Wellesley Congregational Church

BY

EDWARD HERRICK CHANDLER

PASTOR

WITH THE ASSISTANCE OF AN EDITORIAL COMMITTEE

INCLUDING

"The Influence of the Church in the Making of New England"

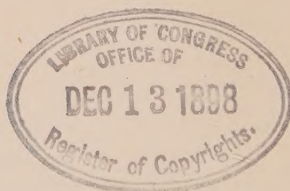
CENTENNIAL ORATION BY

WILLIAM HAYES WARD, D.D., LL.D.

BENJ. H. SANBORN & CO.
BOSTON, U. S. A.

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PREFATORY NOTE.

THE sources of this history have been found chiefly in the records of the West Precinct of Needham from its beginning, and in the three volumes of church records which cover the century. Although in some periods the record is too meager to satisfy the historian, yet it is a cause for gratitude that all the old books have been preserved to the present day.

In addition to these books, a considerable number of valuable documents and important letters have been found and examined. The biographical material relating to the pastors has been learned almost entirely from descendants, or, in the case of the three pastors now living, from their own writing. The memory of the older members has been drawn upon for reminiscences, and many calls for information have been made upon people not now in the community.

The pastor has been assisted by an editorial committee consisting of Miss Julia A. Eastman, Mr. Franklin B. Ingraham, Mr. Robert E. Anderson, and Mr. Benjamin H. Sanborn, each of whom has contributed a chapter.

The miscellaneous matter in the Appendix has been compiled with great care, every effort having been made to make it complete and accurate. There are undoubtedly some mistakes and omissions in the records which it is beyond the power of any one now to correct. But it is believed that nothing which can be ascertained from the records has been overlooked.

The writers hope that the book will serve to inspire a renewed sense of enthusiasm and loyalty in all present members of the church, and an increased friendliness and interest on the part of others.

E. H. C.

WELLESLEY, November 15, 1898.



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CHRONOLOGICAL RECORD.

1711. November 15. Needham set off from Dedham and incorporated as a town. About forty-five families.
1720. March 20. First church in Needham organized. Twenty male members. Rev. Jonathan Townsend, pastor.
1773. October 17. Needham meeting-house burned.
1774. August 3. New meeting-house raised on the old site.
- June 23. Original agreement of the inhabitants of the west part of Needham to build a meeting-house for themselves. Signed by eighty-three persons.
1775. March 27. Mr. Adams invited to become the settled minister. [Mr. Adams declined.]
1778. July 6. "West Precinct" of Needham organized in accordance with an Act of the Legislature.
1794. May 22. Agreement of twenty men to furnish the money to build pews and finish the meeting-house.
1797. October 9. Eighteen Natick families annex themselves to the West Parish of Needham, by exchange of land between Needham and Natick.
1798. January 4. Final report of "those who undertook to finish the meeting-house" (see May 22, 1794), stating that the work was done.
- September 6. Thursday. Organization of the Congregational Church of West Needham. Ten members—seven men and three women. Sermons by Rev. Jonathan Homer, of Newton, and Rev. Benjamin Caryl, of Dover. First covenant adopted.
- December 25. A call extended to Mr. Jonathan Whitaker; \$600 for settlement; £100 and twelve cords of wood, salary. [Mr. Whitaker declined.]
1799. July 10. First pastor, Mr. THOMAS NOYES, ordained and installed. Sermon by Rev. Moses Adams, of Acton.
- August 16. Joseph Daniell and William Biglow chosen deacons.
- August 24. First form of admission of members adopted.

1799. September 27. "Half-way covenant" adopted.
1801. January 19. First petition to the Legislature from West Needham for incorporation as a town.
1804. November 26. Final sale of pews. Total proceeds to date, \$2,490.40.
1805. May 17. Asa Kingsbury chosen deacon.
 July 13. Pulpit Bible presented to the church by Mrs. Sarah Badger, of Natick.
 November 25. A hearse purchased.
1806. May 20. Meetings for the study of the Bible established.
1807. March 30. A singing school established.
1809. Tomb built in rear of the church by Mrs. Sarah Badger. Bequeathed afterward to the Rev. Thomas Noyes.
1812. May 22. Voted to introduce the "fourth book of hymns," compiled by the Rev. Stephen Palmer, of Needham.
 September 25. Hezekiah Fuller chosen deacon.
1816. Meeting-house shingled and repaired extensively.
1819. Unusual religious awakening, especially among the young people.
1822. November 27. Trial of Badger will case before the Supreme Court.
1824. November 22. Voted to buy a stove.
1828. January 30. First temperance meeting.
 February 21. Second form of admission adopted with creed and covenant.
 March 26. Voted "to take the Sabbath-school under the patronage of the church."
 First manual printed.
1831. November. Four days of continued religious exercises in the church.
1833. July 9. Rev. Thomas Noyes dismissed by council. Accessions during his pastorate of thirty-four years, 148: of these 18 came by letter and 130 by profession.
 July 31. The "Church Psalmody" introduced.
 Received legacy from Widow Persis Ware of \$190.79 for the purchase of communion plate.
 October 2. Second pastor, Mr. JOSEPH SESSIONS, ordained and installed. Sermon by Rev. Mr. Badger, of Andover.
1834. March 24. Voted to build a new meeting-house.
1835. January 1. Dedication of second meeting-house. Sermon by Rev. G. W. Blagden.

1835. January 15. Sale of pews in the new meeting-house. Proceeds, \$1,320.50.
1838. December 26. Voted to procure a bass viol.
1840. February 11. First recorded benevolent contribution, \$5 to the American Sunday-School Union.
1842. May 31. Rev. Joseph W. Sessions dismissed by council. Accessions during his pastorate of nearly nine years, seventy-two: of these five came by letter and sixty-seven by profession.
- October 6. Third pastor, Mr. HARVEY NEWCOMB, ordained and installed. Sermon by Rev. Sewall Harding, of Medway.
- December 7. First plan of benevolences adopted.
1845. April 23. Third service on the Sabbath dropped.
1846. July 1. Rev. Harvey Newcomb dismissed by council. Accessions during his pastorate of nearly four years, sixteen: of these ten came by letter and six by profession.
1847. February 24. Twenty-eight members dismissed to form the Congregational Church at Grantville (now Wellesley Hills).
- July 7. Fourth pastor, Rev. ANDREW BIGELOW, installed. Sermon by Rev. E. N. Kirk, of Mt. Vernon Church, Boston. "Ladies' Social Union" aids in raising funds.
1848. February 24. Thursday. Observed as a day of fasting and prayer for colleges. First time.
1851. Communion service purchased with the Ware legacy (see 1833).
1853. February 2. Rev. A. Bigelow dismissed by council. Accessions during his pastorate of over six years, nineteen: of these five came by letter and fourteen by profession.
- Pulpit supplied by Rev. Dorus Clark.
1856. January 1. Fifth pastor, Rev. ABIJAH R. BAKER, begins service without installation.
- Betsey Brown legacy received.
- First organ purchased for \$650.
1857. First use of coal.
1858. Cemetery enlarged by purchase of the west portion.
1859. Second manual printed with creed and covenant somewhat revised.
1861. February 27. By-laws drafted and adopted by the West Precinct for the first time.

1861. April 10. Voted to hire a "seraphine" for the choir.
Chose Daniel Morse, deacon.
July 31. Rev. A. R. Baker terminates pastorate of seven years.
Accessions, thirty-five: of these thirteen came by letter and twenty-two on profession.
- 1861-1867. During this period the church was without a pastor, the pulpit being supplied for the greater part of the time by Rev. O. B. Bidwell, Rev. H. A. Dickinson, Rev. Moses Winch, Rev. H. D. Woodworth, and Rev. Elijah Kellogg.
1864. December 19. Wellesley Congregational Society formed.
1865. January 23. West Precinct transferred all its property except the Brown Fund to the society.
1866. December 24. A call extended to Rev. G. E. Freeman, of Neponset. [Mr. Freeman declined.]
1868. January 23. Sixth pastor, Mr. G. G. PHIPPS, ordained and installed. Sermon by Rev. J. W. Wellman.
June 25. Ladies' Foreign Missionary Society organized.
September 23. Voted to purchase "Songs of the Sanctuary."
1869. Furnace substituted for stoves.
Parsonage purchased.
April 26. Voted to build a new church. Building Committee appointed.
1870. April 4. Last meeting of the West Precinct. Brown Fund transferred to the society.
April 26. Chose Whitman S. Winsor, deacon.
1871. Land for new cemetery purchased.
Afternoon preaching service discontinued.
1872. May 14. Voted to purchase a new organ for \$1,800.
July 11. 3 P.M. Dedication of the new Congregational Church, the third building. Sermon by Rev. G. G. Phipps.
1875. April 6. Responsive Reading introduced. Books of Psalms purchased.
September. Wellesley College opened.
1876. April. A system of weekly offerings adopted.
1877. New land for a cemetery obtained by exchange of the land purchased in 1871. The new cemetery named "Woodlawn."
May. Wellesley Y. M. C. A. organized.
1878. April 1. Rev. G. G. Phipps dismissed by council. Accessions during his pastorate of over ten years, ninety-one: of these forty-six came by letter and forty-five on confession of faith.

1879. March. Ladies' Home Missionary and Church Aid Society organized.
- April 9. Seventh pastor, Rev. PEREZ D. COWAN, installed.
Sermon by Rev. George Harris.
1880. October 13. Voted to purchase "Spiritual Songs for Social Worship" for use in the prayer-meeting.
1881. February 23. Standing rules adopted by the church. [These are the first church by-laws of which there is any record.]
- April 6. West Needham incorporated as the town of Wellesley.
- October. Church debt of \$7,500 raised by subscription.
1882. January. Young Christians' Circle organized.
- May 22. Society voted to sell Woodlawn Cemetery.
1883. October 3. Weekly meeting changed from Wednesday to Friday.
1884. May 30. Third form of admission, creed, and covenant adopted.
- June 11. Ordination of George H. Burrill in the church.
- June 27. Revised by-laws adopted by the church.
1885. April 20. Society voted to purchase one share in the General Theological Library.
- Piano purchased.
- Third manual printed.
1886. July 24. Young Christians' Circle changed to Young People's Society of Christian Endeavor.
1887. Front gallery built and furnished.
- April 29. Voted to adopt "Laudes Domini" for use in the church.
1888. March 23. Six months' vacation granted to Mr. Cowan.
1889. February 15. Bequest of \$750 received from George Smith for Sunday-school gifts.
1890. February 6-10. Religious services held in the church by Rev. B. Fay Mills and Mr. L. B. Greenwood.
- June 30. Rev. P. D. Cowan dismissed by council. Accessions during his pastorate of over eleven years, 210: of these 82 came by letter and 128 on confession of faith.
- October 10. Number of deacons increased from two to four.
- December 1. Pastor's salary increased from \$1,200 to \$2,000 without parsonage.
- New organ purchased for \$3,000.
1891. January. Dr. Eldridge Mix began service as acting pastor.
- February 6. Church organized into a corporation. New by-laws.

1891. February 27. Society turned over its property to the church and dissolved.
1892. February 4. Bishop Phillips Brooks conducted a confirmation service of St. Andrew's Episcopal Church in the Congregational Church.
- March. Parsonage sold.
- April 29. Act of the Legislature permitting the removal of the graves from a portion of the cemetery and the use of the Brown Fund to pay the expense of the same.
- June 1. Close of Dr. Mix's service as acting pastor. Added during his term of service: by letter, nineteen; on confession of faith, nine; total twenty-eight.
- December 13. Eighth pastor, Rev. LEWIS W. HICKS, installed. Sermon by Rev. J. W. Cooper, D.D., of New Britain, Conn.
1893. April 14. New by-laws adopted.
1894. February. Purchased "Laudes Domini for the Prayer-meeting." Lecture course conducted. Offertory calendars introduced.
1895. November 15. Voted to build an extension to the church containing parlor, classrooms, etc. Building Committee appointed.
1896. January 24. Term of office for deacons fixed at four years, one term to expire each year.
- May 26. Rev. Lewis W. Hicks dismissed by council. Accessions during his pastorate of over three years, sixty-four: of these forty came by letter and twenty-four on confession of faith.
1897. April 8. Ninth pastor, Rev. EDWARD H. CHANDLER, installed. Sermon by Rev. George A. Gordon, D.D., of Boston.
- April. Church Extension opened for use.
- September. Woman's Union organized.
- October. New furnaces put into the church.
1898. January. "Our Town" started.
- October 2 and 3. Celebration of the Centennial Anniversary.

THE HISTORY OF The Wellesley Congregational Church.

CHAPTER I.

BUILDING THE MEETING-HOUSE.

THE history of every New England church which has lived to celebrate a centennial anniversary is, in its beginnings, bound up with the history of the town in which the church has grown. For it was not until the second quarter of the present century was well advanced that the legal ties which bound church and state together were severed and the church disestablished.

During the first hundred years after the landing of the Pilgrims there was literal church unity in New England; that is to say, there was practically but one type of church, based on a commonly accepted system of belief; and all the people were church people, compelled by law both to attend services and help support the preachers. The religious motive, so dominant in the lives of those who signed the compact in the cabin of the "Mayflower" and those who founded the settlement in Salem, became also supreme in the affairs of local and State government. Throughout the seventeenth century the General Court of Massachusetts was composed almost entirely of church members, and during the same period church membership was one of the necessary qualifications of a voter.

To this seventeenth century it is necessary to go to

trace the beginnings of New England church life; and, owing to the interrelation of town and church during that period, town records must be consulted as well as church records if one would know the facts. Many of the articles in the formally worded and lengthy warrants for town meetings had to do with the care of the meeting-house and the raising of the minister's salary. The spiritual concerns of the church were naturally made a matter of separate record, and cannot be learned from the votes passed at town meetings; but without a knowledge of those votes it would be difficult to understand the human surroundings in which the spiritual life became powerful.

One who is in fellowship with a church which has this early New England ancestry may well find it an occasion for gratitude and pardonable pride. There is a genuine satisfaction in knowing that one's ancestors were not only virtuous themselves, but helped to lay the foundations of a nation which honors virtue. A pedigree which includes many generations of God-fearing men and women, and begins in that band of honest and courageous settlers which first occupied New England and founded the stanchest and noblest system of government ever known in the world, is surely one in which a church as well as an individual may rejoice.

The Wellesley Congregational Church has such a pedigree. Before its history can be told it is desirable that attention should be called to this lineage, which traces back to the earliest days of New England.

On the sixth of September, 1635, the General Court of Massachusetts ordered that "there shall be a plantation settled about two miles above the falls of Charles River, on the northeast side thereof, to have ground lying to it on both sides the river, both upland and meadow, to be laid out hereafter as the Court shall appoint." Settlers

from Watertown found their way immediately to the place designated. In the following year nineteen of them petitioned the Court to confirm the grant and give the new settlement the name of "Contentment." The Court preferred the name of Dedham, from the English home of some of the settlers, and granted the petitioners "all that land on the southerly and easterly side of Charles River not formerly granted to any town or particular persons," also five square miles on the other side of the river. This large, but somewhat indefinitely bounded territory included substantially the district now occupied by the towns of Dedham, Needham, Wellesley, Natick, Sherborn, Dover, Medway, Millis, Medfield, Norwood, Walpole, Norfolk, Wrentham, Franklin, and Bellingham, with portions of West Roxbury and Hyde Park. A general title to this district had been secured by the General Court from Philip, sachem of the Pokanokets, and Chickatawbut, sachem of the Neponsets. Later the inhabitants of Dedham found it desirable to settle by cash purchase special claims made by other Indians to portions of the same territory.

The first church in Dedham was organized in 1638, in a meeting-house thirty-six feet long, twenty feet wide, and twelve feet high on the side. This was the fourteenth church organized in Massachusetts, and is the Puritan ancestor, two generations removed, of the West Needham (now Wellesley) Congregational Church.

Two Indians, John Magus (or Maugus) and William Nehoiden, made claim to portions of the territory now occupied by the towns of Needham and Wellesley. The people of Dedham in 1680 settled with Magus for five pounds, and with Nehoiden for ten pounds, fifty acres of land, and forty shillings' worth of Indian corn. Andrew Dewing, who erected a garrison house within the town

limits of Wellesley about 1660, is thought to have been the first settler of the region. One Benjamin Mills located a sawmill at the Lower Falls in 1704, and the following year was granted a license to keep a public house. In 1709 there were enough people living in this region to secure from the town of Dedham a grant of eight pounds to pay for three months' preaching.

Needham was set off from Dedham as an independent town on the sixteenth of November, 1711. Its name was taken from the Needham in the mother country, situated only a few miles from Dedham.

Within two months after incorporation the voters of Needham had set apart eighty pounds for the building of a meeting-house. Several years passed before the work was accomplished and arrangements could be made to "settle" a minister. In those days a considerable sum was offered, when a call was given, as a "settlement." It was the outfit money granted to a young man to start him off in his new home and to an older man to pay the expenses of his readjustment to new surroundings.

By the twentieth of March, 1720, the First Church of Needham was "imbodyed," with twenty male members and the Rev. Jonathan Townsend as pastor. For over fifty years it was the single meeting-house in the town, and for over a century it stood unshaken in the teaching of its Puritan ancestors. After 1820 it passed over gradually into fellowship with the Unitarians.

About four o'clock in the morning of Monday, the eighteenth of October, 1773, the Needham meeting-house was burned to the ground. Rev. Samuel West, the pastor, wrote in his journal as follows: "It was undoubtedly set on fire by design. There had been much conversation and some warm dispute with respect to pulling down the old, and building a new house, but there ap-

peared but little probability that it could ever be effected in an orderly way, as some of the wealthiest people among us were zealous for patching up the old house and making it answer for years to come, as it had for many years before. It is then supposable that some person who wished for a new house, and saw no prospect of obtaining it so long as the old house was standing, might in that wicked and hazardous way get rid of it." The town voted ten pounds as a reward for the discovery of the incendiary, but no one was ever brought to account.

Before this event the subject of the location of the meeting-house had been the cause of much discussion. Those who lived in the west portion of the town felt themselves unjustly burdened in having to go so far to attend church services. When the necessity for building a new house of worship became urgent by reason of what the West-Needhamites probably regarded as a divine interposition in their behalf, the question of location immediately became of the greatest importance. An unusual number of town meetings were held during the next nine months. Those in favor of a change of site failed to convince their fellow townsmen of the justice of their claim. They then went to the Legislature, petitioning to be set off as a separate parish or precinct. Meanwhile they proceeded to act without waiting for the General Court.

On the first pages of the parchment-bound record book of the West Precinct, still in the possession of the Wellesley Church, there is recorded an "agreement" which reads as follows : —

NEEDHAM, June 23, 1774.

Whereas the Spot where the Old meeting House stood and on which a new Meeting House is to be Erected agreeable to a Vote of the Town, is so far Eastward from the Center, that a Considerable Num-

ber of the Inhabitants of the Weswardly Part, are at such a great Distance therefrom, that they and their Predecessors have for a Number of Years past, been Frequently Deprived of the Inestimable Privilege of attending the Publick worship of God at said old Meeting House, and have at all Times, ever since it was Erected, been Labouring under great Difficulty and Expence in attending, by Reason of the Extraordinary and unreasonable Travel thereto. And the Chief of us, whose Names are hereunto Subscribed, and our Children after us must still Labour under the Same Difficulty and Inconvenience, if the said New Meeting House be Erected Agreeable to the Vote aforesaid we therefore cannot Consent thereto; and if the Same be Persisted in, we think it will be greatly to our Advantage to have a Meeting House Erected on, or as near as Conveniently may be to the Center of the Westwardly Part, aforesaid, and to Support Preaching therein which will also be Particularly Beneficial to our Children, who will be able to attend with Convenience, and be Publickly Instructed in the Principles of Religion and in their Duty to God and man, in their Early Days, and which we would Endeavor at all Times to Promote Publickly as well as Privately: We do therefore hereby Covenant and Agree with Each other to Erect a Meeting House, on or near the Centre of the Said Westwardly Part, as soon as Conveniently may be, of Such Dimensions as shall by a Majority of us be thought Proper; and do Each of us for himself and his respective Heirs Severally Promas and Engage to pay to a Committee (who shall hereafter by a Majority of us be Chosen to Build said House) the Respective Sum or Sums Affixed to his Name toward Defreying the Charge of Building said House (and our Proportion with the Rest over and above what we subscribe) and those of us who have not Affixed any Sum to our Names, do severally Promise and Engage to Pay to the said Committee, our Proportionable Parts of the Cost and Charge of Building said House, in the same Proportion as we Pay to other Taxes in the Town.

Here follow eighty-three names, including that of one woman the "wid^o Sarah Edes." Opposite twenty-one of these names there are various sums set amounting in all to £27 13s. 8d., of which £1 3s. is to be paid in cash, £17 6s. in materials, and £9 4s. 8d. in labor.

In the journal of the Rev. Samuel West, already alluded to, there is this account of the rebuilding of the burnt house of worship:—

"This building was not commenced until June, 1774. The house was raised August 2 and 3. They began to raise (after a prayer had been made) at $\frac{1}{2}$ after 5 A.M. The opposing party came about nine o'clock, supposing they should be in season to prevent its going up. But when they found the work in such forwardness they were discouraged, and prudently withdrew, although with much resentment and many threats. The consequence was a division of the town into two parishes, after a long, tedious and expensive contest, and erecting another meeting-house about three miles to the westward of this. Such divisions of towns into little and generally *poor* parishes is *extremely* injurious to society. But it is better, perhaps, than to live in continual contention; and it often happens that there is no other alternative."

Little did the Rev. Samuel West realize how his words were to be verified in the future struggle of the West Parish to meet its obligations and the bitterness of feeling which seventy years later was to divide this very parish in twain over the old question of the location of the meeting-house.

At a town meeting held October 3, a vote was passed to exempt the inhabitants of the westerly part of the town from all charges on account of the new meeting-house on the old site, "provided they do proceed in building a meeting-house, and maintain preaching among them." Evidently those so exempted proceeded at once to build. The first recorded meeting of the West Parish is dated January 19, 1775. There reference is made to the sum of £200 granted by the town to provide material for the building. Mr. Samuel Daggett, constable, was appointed to collect from each person his proportionate part of this amount. By March the new meeting-house was ready to be lathed "upon the studs," and the parish

decided to "make some proposals to Mr. Moses Adams respecting to his settling amongst them," offering him £1,000, "old tenor," for his settlement and a yearly salary of £500, also "old tenor." Twenty-four years later this Mr. Adams, then pastor at Acton, who had felt obliged to decline the call of the new parish, preached the ordination sermon for Mr. Thomas Noyes, the first pastor of the West Needham Congregational Church.

A word of explanation is necessary concerning the apparently large amounts offered Mr. Adams for settlement and salary. In reality they were comparatively small, for in a succeeding parish meeting they were restated in terms of hard money. The £1,000 became £135 6s. 8d., and the £500 only £53 6s. 8d. The "old tenor" currency was a paper money introduced into New England to meet the expenses of the French War. In 1750 Parliament reimbursed Massachusetts for her aid during that war by sending over a large amount of silver money. The "old tenor" bills, which had fallen to the ratio of seven and a half to one or even lower, became illegal tender.

Hardly had the new parish made its start before the storm of the Revolutionary War broke upon the colonies. There were many patriots in Needham and the men of the west district were soon marching hand in hand with those of the older portion of the town for the defense of their liberty. At nine o'clock in the morning of the nineteenth of April, 1775, the alarm was given in Needham of the blood shed in Lexington. The messenger came to the tavern kept by Ephraim Bullard, near the present Washington Street entrance to the Wellesley College grounds. "Ensign" Bullard went up on the hill near by and fired a gun three times as a signal. The women gathered in the tavern to help mould bullets. Soon three

Needham companies were on the scene of action, the company from the West Parish slightly in advance. Before the sun had set five of these brave men had given up their lives. Of these Lieutenant John Bacon was one of the eighty-three signers to the West Parish agreement of June, 1774. Lieutenant (afterwards Captain) Eleazer Kingsbury, wounded in the same fight, was another. He had already served as the delegate of the town in the First and Second Provincial Congresses. All told, fifty-nine of the eighty-two men who were joined together to build the west meeting-house responded to the alarm from Lexington and engaged in the first battle of the Revolution.

The war made progress in church building difficult, and the West Parish struggled along as best it could, engaging supply preachers to conduct services in the unfinished building. Efforts to raise the funds to complete the building were postponed indefinitely. For nearly twenty years services were conducted in a bare structure furnished with benches for the lack of pews, and during much of the time without glass in the windows.

Meanwhile, in 1775, the parish renewed the petition to the Legislature made the previous year to be set off as a precinct. In 1778 they were successful in securing the passage of the following Act:—

An Act for Dividing and Setting off the Westerly part of the Town of Needham in the County of Suffolk into a Separate Precinct by the Name of the west Precinct.

Whereas for the greater Convenience of attending the Publick Worship of God and the more Peaceable Enjoyment of the Christian Religion it is found Necessary to Divide and Set off the Westerly part of the Town of Needham into a Separate Precinct.

Be it enacted by the Council and house of Representatives in General Court assembled, and by the Authority of the Same, That the Westerly Part of the Town of Needham shall be and hereby is Set off into a Separate Precinct by the Name of the West Precinct, and the

said Westerly Part of the Land in said Town is accordingly hereby Set off by a Line to begin at the Middle of a Fordway so called ; from thence to run South, forty-nine Degrees West to what is called the First Center of said Town ; and thence on the same Course to a Bend in the River Called Charles River as the same Bend is marked on the Plan of said Town ; and if any of the Inhabitants of said Town that shall fall on either Side of the aforesaid Line, Shall Choose to belong to and be a Part of the Precinct on the other side of said Line, and shall within Twelve Months from the Date of this Act give their Names into the Secretary's Office of this State they with their Estates shall be Recorded as part of the Parish they shall so Choose, and shall Do Duty and receive Priviledge accordingly. And that such Persons as belong to said Town now in the Army, shall within Twelve Months after their Return, enjoy the same Priviledge.

And be it Further enacted That the said West Precinct shall and is hereby Invested with all the Rights Privileges and Immunities which by Law other Precincts are invested with.

And be it Further enacted That all Monies already Assessed by said Town be Collected and Paid as appropriated by said Town in the same Manner as if said Town had not Been Divided.

And be it Further enacted That Jonathan Metcalf Esqr be and hereby is Impowered to issue his Warrant to some principal Inhabitant of the said West Precinct requiring him to Notify and Warn the Inhabitants to meet at such time and place in the said West precinct accordingly, as by Such Warrant Shall be Duly Specified, and then and there Choose such officers as may be Necessary to manage the affairs of said Precinct and the Inhabitants Quallified by Law to Vote, being so meet, Shall be and hereby are Impowered to Choose Such Precinct officers Accordingly.

A "precinct" was a legally recognized division of a town, made for the purpose of convenience in the collection of church or school taxes. Citizens in separate precincts continued to act together in all general town affairs, but transacted church business and collected the special tax for church support in each precinct separately.

The West Precinct was formally organized on the sixth of July, 1778, by the choice of Captain Eleazer Kingsbury, moderator ; Lieutenant William Fuller, precinct

clerk ; Captain Caleb Kingsbury, precinct treasurer ; and Captain Eleazer Kingsbury, Lieutenant Isaac Goodenow, and Mr. Jonathan Deming, precinct committee. Military titles constantly recur in the early records. It is worthy of note that so many of the leaders of the West Precinct during its early years were the men who had led their fellow townsmen to victory in the establishment of national independence.

Each year a committee was selected to procure preaching. The amounts appropriated varied from £40 in 1776 to £4,000 in 1780, and down as low as £15 in 1789. These figures suggest vividly the fluctuation of currency during the war. In one of the old account books it is recorded that Timothy Hunting was allowed 15s. 9d. for providing one day's preaching in 1789. This would have amounted to hardly more than \$2.50 had it been paid in the new reckoning of dollars and cents which appeared about five years later. Of course board for the minister and for his horse was always provided extra. Mr. Epes Mansfield received in 1793 £6 18s. for boarding the ministers one hundred and four days and their horses thirty-nine days during the preceding year.

Evidently money came hard, for the people were poor. Bills owed for service ran sometimes for several years before they were paid. In 1794 one Amos Edes received 18s. for a load of wood he carried in 1776 to Mr. Sprague, of Cambridge, "towards paying said Sprague for preaching in said Precinct." In 1791 a committee reported that the precinct was £174 in debt.

The close of the war had left the whole town struggling to carry its financial obligations, and by virtue of the necessities of the times the East and West parishes were driven to some effort to unite in the support of religious worship. Committees were appointed on both sides for

several years, but their efforts amounted to nothing. The only terms which the West Precinct would accept were that the East meeting-house should be moved to the center of the town at the town's cost, and to have an equal right in said meeting-house with the East Parish according to their estates. It is not surprising that the East Parish would not accept this proposition.

There is little information available concerning the preachers who served the West Precinct at this time. But a vote passed in 1793, authorizing the committee on preaching to apply to Methodist preachers, gives a most interesting glimpse of the situation. Methodism first appeared in Massachusetts in 1790. Within ten years it had twenty-seven churches, class meetings, and preaching stations. Evidently there was a readiness to receive the Methodist faith and form of worship. A careful historian of the Massachusetts churches describes the situation as follows:—

“Old orthodoxy, tintured with Arminianism, and cooled down to a lukewarm temperature in its delivery from the desk, was getting to be the characteristic of Sabbath-day instructions in many of the pulpits, as it had been prior to the great awakening in 1740; and nothing could have been more favorable to the success of an earnest, loud-spoken Methodist ministry. In his doctrinal teachings, Jesse Lee, the pioneer of that denomination in these parts, suited such as were of Arminian tendencies; in his fervid style of address he was acceptable to many warm-hearted Calvinists, tired of dull preaching.”

Rev. Jesse Lee preached in the West Precinct meeting-house. But the roots of the beliefs of most of those who heard him had struck back too far into the Calvinistic soil of early New England to be torn up and replanted.

Nothing reveals more clearly the limited resources of



THE FIRST MEETING-HOUSE. 1774-1835.

Drawn by Mr. W. L. Taylor, from descriptions.

the West Precinct than the fact that for nearly twenty years the meeting-house had no pews. In the sixteen years ending with 1790, we find appropriations to the amount of over £1,000 for materials, labor, and the boarding of workmen in connection with the process of construction. This amount, the equivalent of somewhat less than \$3,500, had produced a plain, small building with benches for seats and a double row of small-paned windows. Not until 1792 was it thought necessary to have any one to take care of the building. There were no stoves and no carpets, and probably no lights.

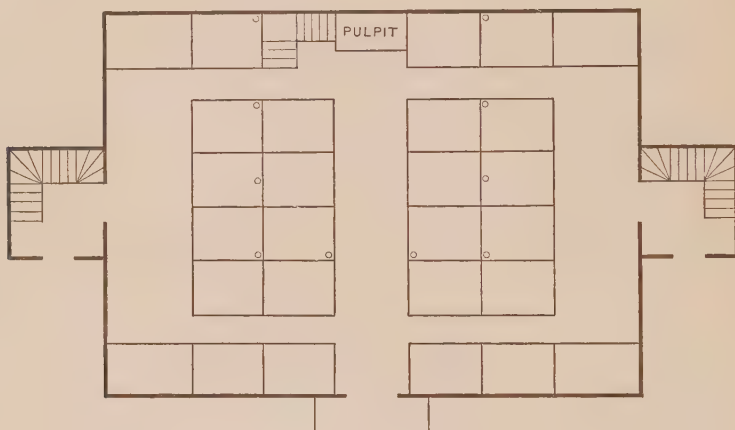
At last the precinct determined to complete the unfinished structure and make it more suitable as a church. On the twenty-second of May, 1794, twenty men agreed to furnish the money for this work. Not until January, 1798, was their final report made. At that time they announced that everything was finished, at a cost of £345 13s. The precinct voted to repay this amount, but did not succeed in doing so until after the pews were sold, five years later.

There seem to have been no pictures made of the West Precinct meeting-house as it stood completed in 1798. But it was probably after the general pattern of such buildings as they existed throughout New England in the eighteenth century. Some whose memory goes back to this old building which stood until 1835 have pronounced the accompanying picture to be substantially correct.

The meeting-house stood a little back of the site of the present chapel, facing what is now called Church Street, then the main road to Natick. To the north was open common and pasture land. Opposite was the tavern at the junction of the Natick and Sherborn roads, still standing as the residence of Mr. A. B. Clark.

There were three porches to break the monotony of the

plain exterior. The plan of the interior may be represented by the following diagram:—



The high box pews, called “sheep pens” by some of the boys, filled up most of the floor space and a portion of the gallery, which extended around three sides of the building. Above the high pulpit was a sounding-board to reinforce the voice of the preacher. The minister had the first pew to the left of the pulpit. Around the interior of each pew ran a low wooden bench, upon which the family ranged itself. A large portion of the congregation were thereby compelled to face away from the minister. That, however, made little difference to the children, who could not see over the pew sides in any direction without standing up.

In the gallery the seats directly opposite the minister were for the singers of the choir. Up there were seats provided “for black people to set in”; and it is likely

that, following the old New England custom, the boys and young men continued to gather in these gallery seats.

The church property originally consisted of only about half an acre of land, including the portion reserved for cemetery purposes. An ancient yellow document,¹ dated 1774, duly records the transfer of the title to this land from Jonathan Smith to the West Precinct for the sum of two pounds.

In 1797 the General Court altered the boundary line between Needham and Natick. Needham lost the "Leg," by which name the territory towards Lake Crossing was known, and about fifteen families. Natick made a net gain of 1,251 acres. But there were added to the West Precinct by the transaction eighteen families whose high character more than compensated for the loss of territory. And when the year 1798 opened the people of the West Parish, after twenty-four years of waiting, believed the time had come for the organization of an independent Congregational Church.

¹ See Appendix I.

CHAPTER II.

THE FIRST PASTORATE.

IN a small blank book, six and one half by seven and one half inches in dimensions, the records of the church organized in West Needham in 1798 were kept for thirty-five years. The title-page of this venerable record book reads as follows :—

RECORDS
OF
THE CHURCH OF CHRIST, IN THE WEST PARISH,
IN NEEDHAM.

Imbodied September ye 6, A.D. 1798.

Volum I.

And they entered into a Covenant, to seek the Lord God of their fathers, with all their heart, and with all their soul.—2 Chronicles xv. 12.— They delivered them the decrees for to keep.—Acts xvi. 4.

The records begin with an account of the formal organization of the church, which can be best told here as it was first recorded :—

NEEDHAM — WEST PARISH— September ye 6 A.D. 1798

This day the rev^d Benjamin Caryl of Dover, the rev^d Jonathan Homer of Newton; the rev. Samuel Kendall of Weston — and the rev^d Stephen Palmer of the East Parish in Needham, being previously requested, came here, for the purpose of embodying a Church. The rev^d Stephen Badger of Natick, and the rev^d William Greenough of Newton were also applied to, but did not attend.

The rev^d Mr. Kendall began the public services, in the forenoon, by prayer. The rev^d Mr. Homer preached, from Jeremiah 50. 5.— In

the afternoon the rev^d Mr. Homer began with prayer, and the rev^d Mr. Caryl preached from Luke 10. 2. — After sermon the covenant was read in public, which had been before signed, and which was then consented to, by Mr. Samuel Hunting, dismissed from, and recommended by, the Chh., in the East Parish, in Needham — by Mr. Ephraim Stevens, dismissed from, and recommended by, the Chh., before named — by Mr. James Miller, dismissed from, and recommended by, the first Chh., in Cambridge — by Mr. Joseph Daniell, dismissed from, and recommended by, the second Chh., in Newton — by Capt. Ephraim Bullard, dismissed from, and recommended by, the Chh. in the East Parish in Needham — by Mr. Lemuel Brackett, dismissed from and recommended by, the Chh. last mentioned; and by Mr. Eliakim Morrill, dismissed from, and recommended by, the Chh. in Wilmington. The rev^d Mr. Caryl then publickly declared them to be a regular Chh. of Christ; and they are accordingly recognized as such.

Then follows the covenant¹ alluded to with the names of the seven men mentioned attached thereto. The record informs us that the wives of Ephraim Stevens, Joseph Daniell, and Lemuel Brackett were admitted to the church with their husbands. Why they did not also sign the covenant does not appear. Certainly the three women must be counted with the seven men as the founders of the church in West Needham. Of these men five had been among the eighty-three signers of the agreement of 1774; four — Lemuel Brackett, Joseph Daniell, Ephraim Bullard, and Ephraim Stevens — had been in the fight of the nineteenth of April, 1775. Eliakim Morrill was one of the accessions from Natick, and, with Ephraim Bullard, had been of the twenty who furnished the money to finish the meeting-house.

A careful reading of the covenant entered into by these first members reveals a most earnest religious devotion tempered with a sincere brotherly love. Whatever may have been harsh about the type of doctrine held as

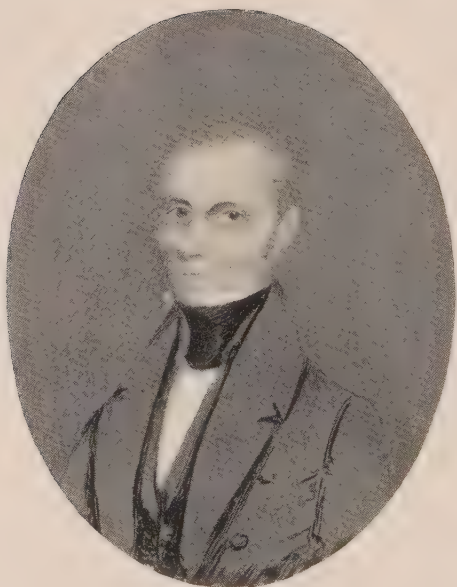
¹ See Appendix II.

essential at the time, it is evident that those who were joined together in the new church were actuated by the true motive of loyalty to the Master and fellowship one with another.

It was therefore in no harsh spirit that the newly formed church, only a week after its organization, "deliberated upon the subject of particular confession for a violation of the Seventh Commandment," and grave as this sin is, it is to the credit of the church that they voted not to require such a confession.

The time had finally come when a settled minister was indispensable. It remained for the precinct to take action in the matter, for be it understood that the organization of the church in no wise detracted from the functions of the precinct. Since membership in the church was considered as resulting from special religious experience, it was necessary that provision should be made to enable those who had undergone no such experience, and who, nevertheless, were compelled to pay taxes for the support of religious worship, to have some part in the direction of affairs. This necessity had given rise to the separate parish and church organizations which were common throughout New England and continue widely until this day. Under this system the parish, or the precinct, held the legal title to church property, sold or let the pews, transacted the financial business, raised the funds for church support, and fixed the minister's salary. The church attended strictly to religious matters, fixing the creed and form of admission, administering the sacraments, attending to discipline, and working solely for the spiritual edification of its community. In the case of the call of a pastor it was essential that both parish and church, by separate votes, should be agreed.

On Christmas Day, 1798, both precinct and church



Rev. THOMAS NOYES.

From a miniature painted on ivory.

voted to extend a call to Rev. Jonathan Whitaker, who had preached in West Needham for six months. A settlement of \$600 and a salary of £100 (about \$333), with twelve cords of wood, were offered to Mr Whitaker. It is not recorded why he declined the invitation.

A few months later a similar effort was more successful. A call was extended to Mr. Thomas Noyes on the same terms, and was accepted. His answer¹ was read by the Rev. Stephen Palmer of Needham "before the Christian Society in the West parish in Needham" on Sabbath evening a month later. It is a peculiarly interesting glimpse into the young man's sincere heart and a valuable source of information concerning the attitude of the times toward religion.

A council was soon summoned to ordain and install the new minister. Invitations to this council were sent to the churches of Natick, Dover, "Sherbern," Medfield, Weston, Needham, Newton (2), Medway, East Sudbury, West Sudbury, Acton, Concord, Stow, and Salisbury. The council met early in the morning of the tenth of July at the house of Mr. Charles Deming. Rev. Josiah Bridge, of East Sudbury, was made the moderator, and Rev. Jonathan Homer, of Newton, the scribe. The examination being satisfactory, an adjournment was taken to the church, where the public service began at half-past eleven o'clock in the morning. Rev. Moses Adams, of Acton, the home pastor of Mr. Noyes, who had himself been called to settle over the West Parish of Needham twenty-four years before, preached the ordination sermon.

It is worth while to dwell a moment on this sermon, for the sake of its suggestiveness. The text was Acts 20:27, "I have not shunned to declare unto you all the counsel of God." The preacher declared that the subjects upon

¹ See Appendix III.

which the faithful minister should preach were, (1) the "peculiar doctrines of the gospel"; (2) the being and providence of God; (3) the authenticity of the Holy Scripture; (4) the observance of the Sabbath; and (5) the social and "relative" duties of man. He defended the right to preach on public questions on the ground that "so dark a cloud never hung over our land in regard to religion and morality." Addressing the candidate directly, he said: "I congratulate you, my dear sir, that Providence is placing you in a part of the vineyard so near to your friends, surrounded by regular churches which are furnished with ministers from whom you may confidently expect to receive every assistance which you may need or can reasonably desire; where there are so many agreeable local circumstances, and the people so unanimous in your favor." Then turning to the people, he said: "I have great satisfaction in assisting to introduce a man who, I am persuaded, has good views in undertaking the work; and who is disposed and qualified to make you a diligent, prudent, faithful, and useful minister."

Rev. Stephen Palmer, in his address to the people, declared that the peaceable and orderly manner in which they had effected the settlement of a minister reflected much honor upon their character as a society.

Rev. Thomas Noyes was thirty years of age when ordained. His home had been in Acton, where his father had long been a prominent and most honored citizen. In 1795 he had been graduated from Harvard College, and was therefore well fitted to take his place in the ranks of the ministry, where the majority of college graduates were in those days to be found.

The new church was now ready to go forward more vigorously. The first deacons, Joseph Daniell and William Biglow, were chosen in August, and a form of admission

of members¹ adopted a week later. By the end of the year 1799 the original ten members' had increased to twenty-eight.

For the first five years the pews were rented, but in 1803 and 1804 they were all sold, with the exception of the one reserved for the minister, to thirty-five men who paid for them the sum of almost \$2,500. This enabled the precinct to pay all its debts, including the amount owed those who finished the meeting-house, purchase a hearse, and buy a wood lot in Sherborn. It is interesting to note that of the original thirty-five purchasers of pews only ten were or ever became members of the church. Had it not been for the respect paid to the rights of those who were church members by those who were not, there might have often been a serious clash between the separate organizations. Happily this has not been the case.

At this point it will be especially useful to gain some definite idea of the religious opinions prevalent in Massachusetts at the beginning of this century and the character of the teaching from the pulpit of the West Needham church. Attention was called at the outset of this history to the fact that for over a century New England was practically a unit in its system of doctrine. The Westminster Confession of Faith, prepared in England in 1646 by the representatives of the Puritan churches, was fully and frankly accepted as being an adequate statement of belief. It has often been pointed out that the type of human government to which men are loyal influences their theory of divine government. Since the Puritans were deeply imbued with loyalty to a monarchy, their system of doctrine was built upon the same principle of government; and the more disappointed they were with the earthly sovereigns who ruled over them, the more com-

¹ See Appendix IV.

pletely did they submit themselves to the Sovereign of the universe, who could never fail to do right.

Their theology, therefore, called for convenience "Calvinism," centered in the supremacy and sovereignty of God. Absolute submission to him was necessary. On his part he owed humanity nothing. He had a right to do as he pleased. Some he called to future happiness, some he marked out for destruction. Man was responsible for not submitting his will to God; yet he could be brought into fellowship with God only by divine grace. "Conversion," or being brought into a condition of soul which could meet God's favor, was a superhuman act of grace, a deep religious experience. Those who could not point to such an experience were not regenerate and could not therefore be admitted to the Lord's Supper or become members of the church in full communion.

By 1740 there were many ministers who were accused of Arminianism. This was a modification of the Calvinistic idea of God's sovereignty in the interest of human possibilities. Are there not "means" by which a man can put himself in the way of God's favor? many began to ask. Is man so hopelessly helpless as has been taught? Will not prayer, the study of the Scriptures, a moral life, regular attendance on divine worship, bring saving grace?

The danger in both these systems was that they did not put sufficient emphasis on the responsibility for a full and personal obedience to God. Calvinism, by denying the power of an unconverted man to do anything pleasing to God, and yet threatening him with an awful retribution because of his condition, led to that extreme of contradiction represented in the lines:—

" You can, and you can't;
You will, and you won't;
You 'll be damned if you do,
And you 'll be damned if you don't!"

The new tendency led to the opposite extreme by so doing away with the necessity of a definite spiritual renewing of life as to substitute a well-intentioned formal observance of religion for a true, hearty obedience to God.

In 1734 there began at Northampton, under the preaching of Jonathan Edwards, a revival which ultimately spread over the whole of New England and is known as the "Great Awakening." Edwards was a man of remarkable intellect, but equally a man of the profoundest spirituality. He was an intense Calvinist, but he saw in the system certain defects. He therefore taught that while man has not lost the power to turn to God and should therefore be urged to do his duty as well as he can, the trouble with him is that he is unwilling to turn to God, is morally unable, and will remain so until God in his mercy changes his desires.

Edwards' preaching was amazingly effective. No one could have had a more eager desire to develop a warm, true type of Christian character filled with the consciousness of the presence and power of God. His work was followed by that of Whitefield, who traveled through New England preaching to great multitudes. There was everywhere the highest pitch of spiritual emotion. Many thousands were converted.

The outcome of this religious movement and of the work of Edwards was the development of two schools of doctrinal belief which developed in opposite directions. One was due to a reaction from the intense preaching of the Calvinists and to the increased emphasis put upon the "means" by which a man could come into fellowship with God. This tendency ultimately led to the Unitarian movement of the present century.

The other movement of thought was that begun by

Edwards, called the "New Divinity." It was developed by a group of men of remarkable ability, of whom Joseph Bellamy, Samuel Hopkins, Nathaniel Emmons, and Timothy Dwight are the best known. These theologians shaped what has been called the "orthodox" theology for another century, and established the virile Calvinistic system as the guide for the thinking New England mind.

When the struggle of the colonies for their independence began all progress in theological thinking was for the time suspended. At the opening of this century, when Rev. Thomas Noyes commenced his work, a new revival period had begun. This intensified the growing "liberal" sentiment. King's Chapel, in Boston, had, in 1787, led the open anti-Trinitarian movement by becoming independent of the Episcopal Church. The Rev. W. E. Channing became pastor of the Federal Street Church in Boston in 1803, and, although only twenty-three years of age, began immediately to be a power in advancing liberalism.

Naturally there was a corresponding increase of activity among the orthodox ministers. Mr. Noyes did not confront the danger of a transfer of his own church to the liberal movement; but he was evidently influenced by the tendencies of the times to preach doctrinal sermons setting forth with much vigor the orthodox theology of the time.

There is still in existence a blank book of small size containing in manuscript seven of Thomas Noyes' sermons. Some of them are planned to be preached in two parts, probably in the morning and the afternoon of the same day. An hour would be the least time in which any one of them could be delivered. They are all marked by an intense earnestness in the setting forth of doctrinal truth. Hardly a metaphor is used and there are no

illustrations. They would not meet the modern demand for interesting preaching ; but they were not intended to. Mr. Noyes' purpose was to discourse upon profound religious truths. He knew that the majority of his hearers wanted him to do so, for in those days there were doctrinal discussions in every New England household. The Sunday sermons furnished the intellectual as well as spiritual stimulus for the week. The preacher had almost a monopoly of educational advantages, and was depended upon for the setting forth of the whole system of doctrine. What he said was talked over between Sundays by the hardy farmers who made up his congregation.

Although Mr. Noyes was a Calvinist, yet he evidently had accepted the modifications of the Edwardean system which had been already pointed out. He taught the sovereignty of God and the depravity of man, and the necessity for a deep searching work of divine power in the human heart before it could be saved. There was, however, a spirit of kindliness and of tolerance in his utterances which the popular mind does not always associate with the orthodox preachers of the past. Many of his sermons closed with an "improvement," as he himself has entitled it, in which there was a most earnest and loving plea for the sincere acceptance of Christ as Master and Lord. It was said of him : "As a preacher he was respectable, grave, and sincere. . . . He was less distinguished for any striking quality than for a uniform propriety. His aim was to do good, to exhibit the truth, and to commend himself to the conscience and the heart. Those who did not embrace his views of doctrine were convinced that he was an honest man. He was a descendant of the Puritans and a consistent Congregationalist. The Assembly's Catechism he often commended as an excellent system of divinity, and the Cambridge Platform as an outline of the scriptural mode of church government."

The Cambridge Platform was an "ecclesiastical constitution," adopted in 1648 by a synod of New England churches held at Cambridge. Its chief purpose was to outline the scriptural model of a church. Its clear statement of the permanent principles of Congregationalism make it an authority even to this day. These principles are, in the words of Prof. Williston Walker, "the covenant as the basis of the local church, the autonomy of each congregation, coupled with its dependence on other churches for fellowship and counsel, the representative character of the ministry, above all the absence of all final authority in doctrine or polity save the Word of God."

According to this Platform, a "Congregational Church is by the institution of Christ a part of the Militant-visible-church, consisting of a company of Saints by calling, united into one body, by a holy covenant, for the publick worship of God, & the mutuall edification one of another, in the Fellowship of the Lord Jesus." The "saints by calling," who are the members of a church, are: "Such, as haue not only attained the knowledge of the principles of Religion, & are free from gros & open scandals, but also do together with the profession of their faith & Repentance, walk in blameles obedience to the word," with their children.

It has already been shown that the test of admission to church membership in early New England was severe and turned chiefly on a conscious experience of divine grace in the soul and an intelligent acquaintance with the principles of Christian doctrine. An unexpected difficulty arose in regard to the children of church members. It was held by the early settlers of New England that all baptized children of church members became themselves members of the church because of the "covenant-rela-

tion" existing between parent and child. But many of these baptized children did not show the same degree of piety as their parents, and the question soon arose as to their status. It did not seem right to admit them into full church membership when that relation was based on a truly regenerate life. Yet they were not vicious, and the church could not cast them off altogether. "To avoid this dilemma," says Professor Walker, "the New England churches, after a long period of agitation, adopted a rather illogical compromise. The non-regenerate offspring of the church were held to be sufficiently in church-covenant to transmit the same degree of church-membership, and its accompanying right to baptism, in turn to their children, on condition of acquaintance with the main truths of the gospel and a sincere promise to walk in fellowship with and under the discipline of the church of which they were members,—a promise called 'owning the covenant,' into which they had been born. But while the abiding membership of this earnest but non-regenerate class was thus clearly recognized, its representatives were debarred from a place at the Lord's table or a vote in church government or in the choice of church officers."

This "half-way covenant," as its opponents nicknamed it, although never generally adopted, was used in many churches until the beginning of this century. And it is of interest to note that in September, 1799, the West Needham church adopted the following "Plan of admission to the privilege of Christian Baptism":—

Baptized persons, who wish for the privilege of having baptism for their Children, signify their desire to the Pastor of the Church; who, after examining them, respecting their principles and views (if satisfied), propounds them to the congregation. If in the course of two weeks no objections be offered against their admission to the privilege, and they agree to the Covenant proposed by the Church, they are considered as entitled to the privilege of having their Children baptized,

according to the rules of this Church ; untill by their notoriously vicious and wicked lives, they forfeit the privilege, in which cases, the Church may suspend the privilege.

A special form of covenant¹ was also adopted for these special cases, and record is made of thirteen persons who "owned" it. The last instance is dated 1817, after which the practice fell into disuse. By 1828 it had disappeared from New England.

The activities of the church during its early years were not numerous. On Sunday there were two preaching services, beginning at eleven (changed in 1835 to half-past ten) and two o'clock, with a little over an hour intermission. During this "nooning" there was the best opportunity of the week for the exchange of town gossip, the discussion of foreign and domestic news, and, possibly, the negotiation of some trade. The men gathered in the tavern across the way while the women strolled around the "burying ground" or collected in the meeting-house.

The order of service was the simplest possible, consisting of Scripture reading, psalm singing, and prayer. Everything revolved around the sermon, which was to the New England mind much the most important part of the whole service. Choirs had become general after the Revolution, and it is probable that one was organized here very early. In 1807 the precinct appropriated \$50 for the encouragement of a singing school. This was intended quite as much as an aid to the development of the music in the church as an opportunity for a general musical training.

It is probable that the "singers" in the gallery did most of the singing. At first the book was one of the early editions of Watts' hymns. In 1812 the church presented the singers with three dozen copies of the "Fourth

¹ See Appendix V.

Book of Hymns," compiled by the Rev. Stephen Palmer, of Needham, and designed for particular occasions. Evidently the congregation was not supplied with books at this time. There were no musical instruments until 1838.

On Thursday evenings a "lecture" was held. This consisted in an address by the pastor with a somewhat wider scope than the Sunday sermons, entering into the general discussion of morals. In 1806 it was decided to hold at the meeting-house after the lecture of the third Thursday in each month a meeting "for the purpose of acquiring a more particular and practical knowledge of the Bible." After a prayer a chapter previously assigned was read and explained.

There seem to have been no unusual religious awakenings in the community until 1819. Then it is recorded that "in consequence of unusual seriousness prevailing among the young people it was voted to have the pastor have a meeting at his house on Wednesdays at three o'clock P.M. to instruct and converse with them." As a result of this twenty-four young people were received into the church in that year.

A revival in those days was not conducted by a professional evangelist, for there were none. It was an intensifying of the regular religious work, directed by the pastor. The whole community was usually stirred by it. Frequent services were held, and every effort was made to bring all who had not been through it into the deep spiritual experience known as conversion. There were then, as now, superficial results in many cases. Some who could not "experience" what was deemed necessary were repelled from the church; but many an earnest Christian life was begun at such times which grew stronger in every succeeding year.

There were men and women gathered in Parson Noyes'

congregation well worth a word of especial mention ; and first among these was the kindly Deacon William Biglow, author of a "History of Natick," described in Mrs. Stowe's "Oldtown Folks" as "good Deacon Badger": "His face was marked by grave, shrewd reflection, and a certain gentle cast of humor. No man was more popular in the neighborhood, and the confidence of his fellow townsmen was yearly expressed in town meeting by his reappointment to every office of trust which he could be induced to accept. He was a specimen of that class of men who can walk amid the opinions of their day encircled by a halo of serene and smiling individuality which quarrels with nobody, and, without shocking any one's prejudices, preserves intact the liberty of individual dissent."

Then there was Major Hezekiah Broad, who had obtained his title for meritorious service in the Revolution, and had returned to Natick, his home, to find his fellow citizens ready to honor him by appointing him as their representative to the Massachusetts Convention assembled to ratify the new Constitution of the United States. Major Broad voted against ratification on the two grounds that it gave too much power to the President, and that it recognized slavery. In 1797 he came from Natick to Needham, and in 1815 was admitted a member of the church on profession of faith.

Another of the accessions from Natick was the family of Samuel Stowe. His wife soon connected herself with the church, and in 1819 her son Calvin Ellis Stowe became a member. He soon left for Bowdoin College, and in 1828 was graduated from Andover Seminary. A brilliant career as an instructor and professor extended over the following thirty-six years. In 1836 he married Harriet Beecher, and to her he furnished much of the picturesque

material which enters into the structure of "Oldtown Folks."

Dr. Isaac Morrill, known everywhere as the village physician, was one of the last men to appear in meeting in knee breeches with silver buckles. He ranked with the minister in having had the advantage of a Harvard education, and was rightly respected as one of West Needham's leading men.

Perhaps the most awe-inspiring member of this early congregation was the Widow Sarah Badger, of South Natick, whose husband, Rev. Stephen Badger, had for many years, until his death in 1803, been pastor of the Natick church. Mrs. Badger is described by Mrs. Stowe under the name of "Lady Lothrop." She was the descendant of an aristocratic family of Boston, and the widow of a wealthy merchant whose property had been left to her. Although educated in the Episcopal Church, she consented to become the wife of a country Congregational minister. Her wealth and family connections gave her a marked social standing in Natick. After her husband's death she regularly attended church at West Needham and was very intimate in the family of Parson Noyes, who says of her: "She was a peculiar woman: possessed of strong feelings; very susceptible of injuries; jealous of her rights; naturally inquisitive to know what others said of her; and tenacious of her own way of doing business or conferring favors."

In 1805 Madam Badger presented to the Second Church in Needham a large and handsome folio Bible, "upon condition that portions of Scripture be publicly read from it, usually on the Sabbath." This Bible, repaired in the binding, still lies upon the ancient communion table in front of the pulpit in the Wellesley church.

In 1809 permission was granted by the West Precinct

to Mrs. Badger to build a tomb in the burying ground. This tomb was afterward bequeathed to Thomas Noyes and his heirs, and in a crumbling condition still stands where it was built as a memorial of "Lady Lothrop."

Although the first pastorate was for the most part marked by harmony in the church, there were experiences which were disturbing. The most marked of these occurred in connection with Madam Badger's wills. Before her death, in 1822, she had made a number of them, varying much in their details. In 1819 she bequeathed the bulk of her property, amounting probably to about \$12,000, to Captain John Atkins, a member of the West Needham church and for many years Mrs. Badger's business manager.

In 1821, during her last sickness, Mrs. Badger made a new will, leaving the mass of her property to Mr. Noyes, who was present at her bedside, and two other men, omitting Captain Atkins entirely. It is not surprising that Captain Atkins refused to accept the decision of the Probate Court confirming this new will, and appealed to the Supreme Court. Daniel Webster was one of the counsel for Atkins, and the will of 1821 was set aside on the ground of "undue influence and persuasions."

The "Badger will case" naturally gave rise to excited controversy and much feeling. Thirteen members withdrew from the West Needham church to Natick. Such a controversy always produces more or less of evil result; and yet it is extremely unlikely that Mr. Noyes deserved any severer criticism than a possible lack of judgment and a failure to rightly estimate the shrewdness of the successful Captain Atkins.

The first heating apparatus used in the church was a wood stove purchased in 1824. For fifty years the only members of the congregation who had any means of keep-

ing warm were those who had brought foot stoves. How the preacher managed on a cold wintry day it is hard to see.

A vigorous effort was made in 1826 to promote brotherly love and spiritual affections among the people. An hour was set apart by many in their own homes every Saturday evening for special prayer and devotion. Once a month at six o'clock on the Wednesday evening "previous to the full moon" the church met at the house of the pastor for prayer and religious conversation. "Monthly concerts" for prayer and the study of missions were held on the first and second Mondays.

As far back as 1806, as has been noted, meetings had been held for the study of the Bible. Later a class had been conducted by the pastor in the catechism. This had grown into a Sabbath-school, and in 1828 the church voted to take the Sabbath-school under its patronage.

The subject of temperance first came to the attention of the church in 1828. A committee appointed for the purpose made the following report : —

Your committee, feeling the importance of the visible members of the church being exemplary in their lives and conduct, would beg leave to recommend to the members of this church not to use any ardent spirits or wines at funerals, and if death should take place in any of our families, not to provide any on the occasion ; and we would also recommend not to offer any to visitors nor set any before company, that we may do away the custom of making use of it at our social visits. We also think it advisable that if we use any ardent Spirits to use it with the utmost caution, or merely as a medicine, that by our example we may allure those of our neighbors, friends, and acquaintance and the world at large into the path of temperance and sobriety.

This report shows that the use of "ardent spirits" had not hitherto been condemned by the church, and it also shows that the time had not yet arrived to make a declara-

tion for out-and-out total abstinence. In the early appropriations made by the precinct there is one of eighteen shillings to Samuel Brackett "for boarding carpenters and what sugar and beer he found them." And in 1805 an allowance of \$2.50 is made to Luther Smith "for liquor, etc., when the pews were sold the last time."

The question of Sunday observance received its first attention in 1832, when the church voted to form itself into a "Sabbath Local Association" on the basis of the following agreement:—

Believing that all worldly business and traveling on the christian Sabbath, except in cases of piety, necessity, and mercy, and all worldly visiting and amusements on that day are contrary to the divine will, and injurious to the social, civil, and religious interest of men; we, the subscribers, agree that we will abstain from all such violations of the Sabbath, and that we will use our influence to persuade our own families and others to do the same.

Owing to the influence of the Unitarian movement which culminated in 1815 in the separation between "liberal" and "orthodox" churches, creeds came into use more definitely. Many of the churches, like that in West Needham, had only a general statement of belief without elaboration. It seemed desirable to those who opposed the "liberal" movement to define more clearly the system of doctrine. Therefore in 1828 a thorough revision was made of the "form of admission of members" and the covenant used in the West Needham church. This revision¹ contains seven articles of faith to which candidates were required to assent. With slight modifications this continued to be the creed and covenant of the church until 1884. The first manual of the church, containing the new creed and covenant and a list of members to date, was printed in the same year.

¹ See Appendix VI.

An addition of twenty young persons to the church in 1832 must have been a great happiness to the pastor, who had already begun to feel the burden of the poverty of the people and to suffer from the reaction of feeling on the part of those who had become anxious for a younger man.

The precinct seems to have found increasing difficulty during these years in raising money. In 1827 back dues had increased to \$2,396.38. Although the law still existed, compelling all citizens to pay taxes for the support of the minister, it had become a dead letter, and in 1834 was repealed. It was therefore under a certain pressure of necessity, although with something of a lack of consideration for his feelings, that it was intimated to Mr. Noyes that his resignation would be acceptable. Under date of the eighth of January, 1833, Mr. Noyes wrote a statement¹ which was read to the church. A final adjustment was made with the precinct by which Mr. Noyes was paid \$500 and all arrearages, and on the seventh of July, 1833, he preached his farewell sermon and closed a pastorate of thirty-four years.

Mr. Noyes had secured a home near the brook in the present grounds of the Wellesley Town Hall. A clump of lilac bushes still stands near Washington Street to mark the path to the front door. To this home Mr. Noyes retired with his children, to live among the people for whom he had labored so long. His wife Rebecca, daughter of Dr. William Deming and granddaughter of Rev. Oliver Peabody, formerly minister to the Natick Indians, had died the previous year. For thirty years she had been his helpmeet in his first and only parish, and had entered into the affections of the people equally with her husband.

¹ See Appendix VII.

In 1834 Mr. Noyes was married again to Miss Sarah Brown Calendar, of Dorchester. Three years later, on the twenty-ninth of December, 1837, he died. His honored friend, Rev. Ebenezer Burgess, of Dedham, preached the funeral sermon and applied to him the name of Barnabas, "the son of consolation." With him passed away the last traces of the colonial period in this New England church, and his parish entered into the things of the new century.

CHAPTER III.

EARLY DEVELOPMENTS.

THE original eighty-three signers to the agreement in 1774 to build a meeting-house in the westerly part of Needham probably represented a population in that district of nearly four hundred. The town of Needham was credited at that time with about nine hundred residents. Census figures for the town after that are as follows: In 1790, 1,130; in 1800, 1,072; in 1810, 1,097; in 1820, 1,227; in 1830, 1,418; in 1840, 1,488; in 1850, 1,944; in 1860, 2,658; in 1870, 3,607; in 1880, 5,252.

At the close of the first pastorate, in 1833, it is probable that the parish included a few more than a hundred families, with a total population of between five and six hundred. The church had about ninety members, and over one hundred were gathered in the Bible class and Sabbath-school.

Needham was a farming community, with its houses scattered over a wide territory. The West Precinct extended from South Natick and Natick to Lower Falls, and as far as Weston. There were no thickly settled localities. Many of the people came several miles to meeting. It was before the building of the Boston and Worcester Railroad.

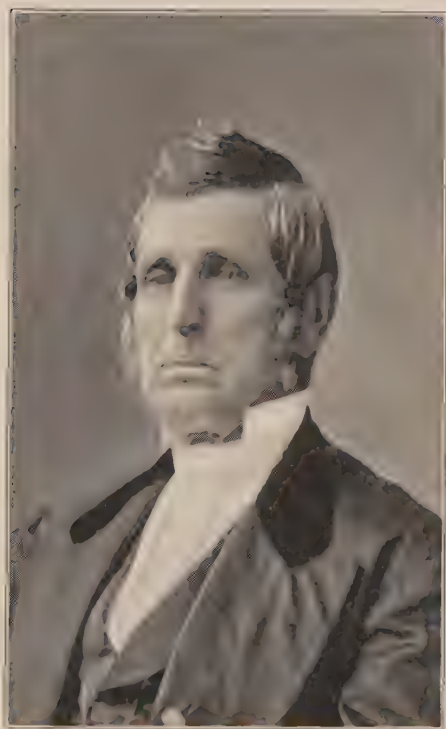
Not until 1830 was there a post office. In that year one was established in the little shop where Charles Noyes, son of Rev. Thomas Noyes, worked at his business as an optician and acted as the first postmaster of West Needham. The mail was brought once in two days by the Uxbridge stage.

There were no manufactories in the district, and the people were like those of a multitude of other New England rural communities—hard-working, honest farmers. Out of such communities have come the stanchest class of men and women that the country has known. West Needham did not need to be ashamed of its past record or its future prospect.

The parish was not slow in finding a successor to Mr. Noyes. A week after the farewell sermon, Mr. Joseph Washburn Sessions, a young man thirty-two years of age, just out of Andover Seminary, began preaching. Ten years before he had begun to prepare for the ministry at Phillips Academy, Andover, with only \$3 in his pocket. By various ways he earned the money to carry him through college and seminary, with the exception of a debt of \$300 to the Education Society. He was called to the pastorate in August, and on the second of October was ordained and installed. The Rev. Mr. Badger, of Andover, preached the sermon. In the *Boston Recorder* of the following week the ordination was referred to as follows: "Though the weather was such as to prevent many from attending who expected to be present, yet the assembly was respectable, and the sermon together with all the public services were of a highly interesting character. The anthem by the choir added not a little to the interest of the occasion."

With the coming of a new pastor the precinct determined to do better in its financial arrangements. Mr. Sessions was offered \$500 a year, to be paid semi-annually, with "two Sabbaths free from deduction."

The janitor's salary for six years, beginning in 1792, was hardly so much as a word of thanks. In 1798 it was fixed at \$2. In 1803 it was voted to choose a "Saxon," and the salary was advanced to \$2.50. When the stove came in that amount was doubled. By 1836 it had risen to \$12, and in 1861 it was \$20.



Rev. JOSEPH WASHBURN SESSIONS.

The old meeting-house, now nearing its sixtieth birthday, had become seriously out of repair. For nearly two years the question of repairing it occupied the attention of the precinct. One plan was to put a tower on the east end, move the pulpit to the west end, make four tiers of pews, and take the gallery out. At last, on the twenty-fourth of March, 1834, the precinct voted to build a new meeting-house, and later they contracted with Mr. Thomas Phillips, builder, for \$2,750 and the old building. Additional land was purchased adjoining the existing property. The new building was planned to be "forty-two by forty-six feet, with twenty-one ft. posts, and ten ft. projection, similar to the Watertown Baptist house." The vestry was to be in the basement, and the precinct decided that it should "be dug and stoned by liberal donations." The new building was set somewhat farther back from Church Street, and faced east instead of south. The pulpit was at the west end, and the old box pews gave place to the pews of modern days. Evidently the work was done promptly, for the dedication occurred on the first of January, 1835, Rev. G. W. Blagden preaching the sermon.

Two weeks later the pews were sold at auction. Rev. Thomas Noyes and the pastor were each given their choice. The remaining fifty pews were valued at from \$40 to \$75. Nineteen of them were sold outright for a total sum of \$1,320.50; twenty more were rented at nine per cent of their valuation.

Not much money had been spent in the past on furnishings. In 1800, Dr. Isaac Morrill was granted \$5 for "Plush, Tossels, and triming he paid for to put on the pulpit in the Meeting House." A few years later there is an item of \$1.50 to Aaron Smith for four and a half pounds of feathers for a "cushing" in the meeting-house. At another time \$1.67 was allowed to Luther

Smith for making a case to enclose the "church Bible." When the second building was finished, in 1835, a committee was appointed "to see to trimming the pulpit and providing the furniture in and about it," and \$22 was expended for the purpose.

The first communion set had been purchased in 1798 by a special subscription amounting to \$18.25. In 1833 Widow Persis Ware bequeathed to the church the sum of \$190.79 for "communion plate." This was not expended until 1851, when a very handsome solid silver service, consisting of two tankards, two plates, and six cups, was purchased and is still in use.

A new hymn book, "The Church Psalmody," was substituted in 1833 for the old collection of hymns, and supplied to the whole congregation. Tunes were not then printed with the hymns. Mr. Sessions was a good singer with a high voice. The choir was reinforced by a bass viol and later by Captain Timothy Bullard's clarinet and a flute played by Postmaster Noyes.

The new financial burdens assumed by the precinct were heavier than it could bear. Not enough money had been realized from the sale of pews to prevent a mortgage. Moreover the people were not quite ready for the increase in the pastor's salary. The community grew very slowly, and there was an increasing number of those who were ready to take advantage of the repeal of the State law and cease all payment for church support. By 1841 the situation had changed so much for the worse that the church voted to apply for aid to the Massachusetts Home Missionary Society, "in view of the pressure of the times and the weakness of the church." It was stated at that time that the whole valuation of the property belonging to the people of the parish was not over \$25,000. There is no record of aid ever having been received in answer to this application.

In spite of the discouraging financial situation, Mr. Sessions' pastorate was marked by large spiritual growth. At the outset the outlook was so discouraging that a day was set apart "for fasting, humiliation, and prayer in view of the low state of piety in the church." But the very next year twelve members were received on profession of faith; in 1837, twenty-two; and in May, 1842, the very month in which the pastorate closed, twenty-five.

Previous to 1831 there is but one recorded case of church discipline, that being the favorable action of the church in accepting a confession of wrongdoing on the part of a member. In 1831, one of the male members, after having been entreated "to confess and give glory to God, and return to his duty," was excommunicated. The same penalty was inflicted three years later on another member because he had not communed with the church but once for three years. A year after another was excommunicated "for general absence, and because he had connected himself with another church of a different denomination without saying anything to this church." In 1836 there is the following record: "It being evident that Mrs. B. did on Thanksgiving Day evening attend the theater with her family, it was voted that a committee of three be chosen to visit Mrs. B. and request her to attend the church meeting in February next, to satisfy the church in reference to this unchristian course of conduct." Mrs. B. did as requested, acknowledged that it was wrong to go to the theater, and the church was satisfied.

One more case is worth especial mention as giving a suggestive glimpse of the method of the times. Mrs. D. was brought before the church for breaking her covenant by leaving her own meeting at the third service (on Sunday evenings) and attending a Universalist meeting in the neighborhood. What was worse, she defended the

Universalists and praised the meetings, and was thought thereby to have a very injurious effect on the younger members of the church. Mrs. D. acknowledged her fault, and promised not to do so any more. The case did not end here however. Two years later the church adopted the following preamble and resolution : "Whereas it is of vital importance to the harmony, purity, and usefulness of the church that all its members should be united in a cordial belief of all the fundamental doctrines of the Bible ; and whereas Mrs. D., a member of this church, has embraced and disseminated what we believe to be error, dangerous to the salvation of souls, and efforts to convince her of her errors having been unsuccessful, therefore, Resolved, that she be and hereby is suspended from all the ordinances and privileges of the church for the space of six months."

The six months passed and Mrs. D. was still incorrigible. The church earnestly desired that her attitude should be changed. "We consider her case," reads the record, "one that calls for deep sorrow on her account and great heart-searching ourselves lest we also should fall into temptation." So it was voted to give Mrs. D. three months more, and a day was set apart for fasting, humiliation, and prayer, "to mourn over her delinquency, to humble ourselves on account of our own sins, and to seek the outpouring of the Spirit of God upon her to convince her of her error and lead her to repentance." The day was observed, Mrs. D. being present. "A tender spirit pervaded the meeting, and the remarks and prayers indicated the presence of the Lord and much union of feeling."

All this effort was of no avail, however, in changing Mrs. D.'s attitude, and four months later, after nearly four years of effort, she was excommunicated. She certainly

could not have complained that there had not been patience enough with her.

Mr. Sessions was full of an earnest zeal for the spiritual welfare of his congregation. It was his first pastorate, and he has himself declared it to be as successful as any of the five which he held during his life. He did much direct personal work. His sermons were very largely appeal, and often delivered from briefs. Just before the close of his pastorate a committee of six was appointed, probably at his suggestion, "to visit all the members of the church at their own houses to converse with them in reference to their spiritual state and to stir them up to duty." The large number of additions to the church on profession of faith during the eight and a half years of his pastorate, sixty-seven in all, furnishes the best evidence of his faithfulness. He has recorded the fact that "at one time there were not more than ten in the congregation over ten years of age not indulging hope in Christ."

Mr. Sessions boarded, with his wife and two daughters, at the house of Deacon Hezekiah Fuller, on Washington Street, on the site where Rev. A. R. Baker afterward built the house now owned by Mr. E. L. Rollins.

Mrs. Sessions avoided the care of housekeeping that she might have the time to teach and so assist her husband in paying off his debt.

Honest Deacon Fuller had grown up in the East Parish, but in 1805 had established himself in the West Parish as a hatter, and the following year entered the church. When only a young man, in 1812, he was chosen a deacon, and the church found him well worthy of its confidence. Accurate and exact in all his dealings, faithful in his service, anxious ever for the progress of the kingdom of Christ, sympathetic in his friendliness, he was one of the true souls that bring honor to the history of the church.

And the other deacon at this time, Asa Kingsbury, was just such another. For forty-four years he served the church in this office and stood by it in its times of trial as well as in the hour of its successes. Often was he sent to the Legislature, and his fellow citizens were always sure that he "would n't vote on the wrong side." As an assessor he served the town for many years.

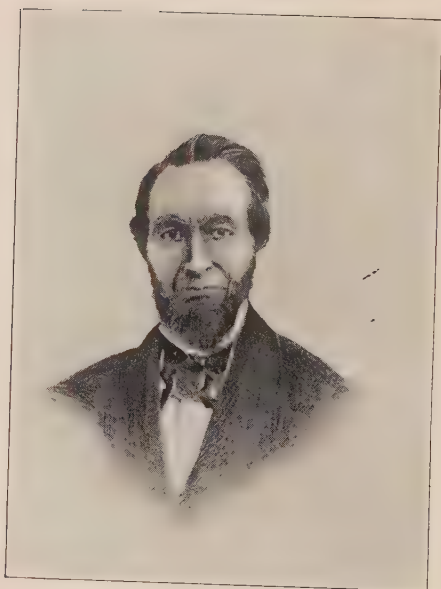
When, in 1849, these two men laid down their office, the church had abundant occasion to put on record its thanks "for the faithful and Christlike manner in which they had for so many years discharged the duties of their office."

Notwithstanding the religious quickening manifest, there seem to have been those in the parish who were not in sympathy with the pastor. Their criticisms, combined with the increasing difficulty found by the precinct in raising money, led Mr. Sessions to take advantage of an unusual clause inserted in his call and give six months' notice to the church of his intended departure. At the close of this period a council was called for dismissal. There was great unwillingness to act, and an adjournment was taken for two weeks. The council then voted to dismiss Mr. Sessions, but put its opinion of the situation on record as follows :—

The council feel that they have come to a painful result. The tie which binds pastor and people is too sacred to be severed by slight causes. We cannot but deprecate the custom which obtains in some of our churches that the ministerial contract can be dissolved by giving a stipulated notice that in a few months it must be brought to a close.

It conveys the impression that the union is temporary instead of being of a more permanent character. The council regret that this custom has had a bad effect in the present instance. The fact that a few individuals were disaffected was not a sufficient reason for Brother Sessions to give the six months' notice. If that notice had been withheld or delayed for a season we are confident that we should have been spared the painful duty that has devolved upon us to-day.





Rev. HARVEY NEWCOMB.

It is worthy of note that Rev. Edmund Dowse, still pastor in Sherborn, was a member of this council.

Mr. Sessions took up pastoral work in West Suffield, Conn., in the following year, continuing in active service until 1878, when he was seventy-seven years of age. His first wife, Mary Sewall Dunning, of Brunswick, Me., died, after years of ill-health, on the closing Sunday of her husband's last pastorate. He then married Orra Storer, of Chaplin, Conn., and in 1881 retired to that town to spend the remaining years of his life. As late as his eighty-seventh year, though afflicted by the partial loss of sight and hearing, he was able to attend church, and, by sitting in the pulpit, to enjoy much of the service. He died in June, 1890, at the age of nearly eighty-nine years.

Again there was great promptness in securing a pastor. Within three months a call was extended to Mr. Harvey Newcomb, a young man who had been licensed to preach in Saxonville in 1840, and for two years had been supplying a church in West Roxbury. The precinct felt compelled to offer Mr. Newcomb only \$400 a year instead of \$500, but he consented to come with the understanding that he should be free to add to his income by literary work. On the sixth of October, 1842, he was ordained by council, Rev. Sewall Harding, of Medway, preaching the sermon.

Mr. Newcomb's career up to this point had been an unusual one. When fifteen years of age his family had moved from their Vermont home to Western New York, and almost immediately young Harvey began teaching school. This he continued for eight years. Then for five years he was an editor of papers, religious for the most part, in Westfield, N. Y., Buffalo, and Pittsburgh, Penn. Evidently this opened the way for his entrance into the field of book writing where he won remarkable success.

For ten years, from 1831 to 1841, religious books, intended chiefly for the use of Sunday-schools and young people, followed thick and fast. They were nearly all of small size, containing from ninety to two hundred and fifty pages. Mr. Newcomb is credited with having written one hundred and seventy-eight different volumes, and the total circulation of his writings, numbered in pages, is estimated to have been 65,000,000. "None of his works," says one of his contemporaries, "is characterized by genius, but all by sound judgment, accurate learning, correct taste, conscientious devotion to the cause of Christ, and sincere desire for the good of man."

The best way to know Mr. Newcomb is to look through these books, and it will not be aside from the purpose of this history to give some attention to some of his writings. He had a facility in assimilating and imparting useful information developed by his career as a school-teacher. Naturally his books all had a moral. The opportunity afforded by the Sunday-schools had not then been fully appreciated. Mr. Newcomb was quick to see it. One of his early ventures was the retelling of the history of the Christian Church for sixteen centuries, in a form suitable for young people. Fourteen volumes were written in this series. The author declares "that he has endeavored to avoid a style so puerile as to disgust the adult reader." Yet he admits the possibility that he may not have interested the juvenile reader, for he says in one preface: "I suppose some of them [young people] will call this book dry and uninteresting. It will be so to all who do not *think* about what they read. If any Sabbath-school scholar returns this book without reading it thoroughly, the teacher will know that scholar does not *think*." Most of these books were in the form of a conversation between a mother and her children. It is somewhat amusing to

note how the little boy Samuel, in beginning the conversation of the seventh volume, advertises all the previous volumes. "Mother," says Samuel, "I have read the 'History of the First Christians'; the 'Stories of the Second and Third Centuries'; the 'Martyrs of Lyons and Vienne'; the 'Stories of the Church in the Fourth Century'; the 'History of the Church in the Fifth Century'; and 'The Great Apostasy'; and I would very much like to know more about the church. The regular history is brought down in these books only to the end of the fifth century, but some things mentioned in 'The Great Apostasy' took place as late as the sixteenth century. I think there must be some things interesting in the history of the church between the fifth and sixteenth centuries which are not mentioned in this book. I wish there were books in the Sunday-school library that would tell all about the church down to the present time."

In those days the art of writing for children in the language and according to the mental capacity of children had not been perfected. Probably Mr. Newcomb's books came as near to it as any others.

One of the things to be noted is the very intelligent conception of Bible study shown by Mr. Newcomb's question books, nineteen of which were published by the Massachusetts Sabbath-School Society, and circulated to the number of 300,000 copies. These books not only covered special books of the Bible, like Genesis, Job, Psalms, Acts, Romans, Hebrews, and others; they also took up connected histories and biographies. There were two volumes on the "Gospels in Harmony," two on the parables, one on the miracles, one on the history of David, one on the history of Christ, one on prophecies of the Old Testament relating to Christ, two on Scripture-biography. It is doubtful if this general plan has been

much improved by the "International Lesson" system, which took its place.

In a book entitled "The Closet," and intended as "an aid to private devotion," Mr. Newcomb, though writing long before the spread of historical criticism in the interpretation of the Bible, makes certain suggestions concerning the intelligent reading of the Bible which would delight the heart of the modern critical student. "Make it your constant aim," he says, "to ascertain what is the plain and obvious meaning of the writer. (1) Become acquainted with the peculiarities of each writer's style. (2) Inquire into the character, situation, and office of the writer. (3) Consider the principal scope or aim of the book. (4) Where the language is difficult, pay strict attention to the context."

Another series begun by Mr. Newcomb had to do with the North American Indians and the results of missionary labor among them. The series was not finished, because "the author is sorry to be compelled to say that the interest manifested in this unfortunate race, who are melting away before the encroachments and oppressions and vices of the white man, is not sufficient to warrant its continuation; although the material is abundant and the facts of deep, affecting, and some of them of painful interest."

Mr. Newcomb desired to meet all the various religious needs of his readers, and also to furnish suggestions to those who were doing religious work. So he wrote such widely different books as a "Manual for Maternal Associations," a "Sunday-School Teacher's Aid," a volume called "The Tract Distributor," designed for "females at service—a class of persons quite too much neglected," a manual of the evidences of Christianity, a book of "suggestions concerning the work of evangelization," two

books of hints on character for young people, entitled "How to be a Man," and "How to be a Lady," circulated to the extent of 34,000 copies each, and "A Practical Directory for Young Christian Females," covering the whole range of doctrine and life.

Nearly all of the books mentioned were written before or during the West Needham pastorate. But Harvey Newcomb's most important work was not prepared until 1854. This was the "Cyclopedia of Missions," a large octavo volume of 784 pages, published by the Scribners. It was a comprehensive view of missionary operations of all religious denominations in all parts of the world. It not only contained complete histories of all missions to date, it gave elaborate descriptions of all the countries where missions were located, and contained many biographies of missionaries. Mr. Newcomb was assisted by twenty helpers, but the plan was his and a large number of the articles. He records that the whole work was prepared in ten months. It still remains an authority in its field.

Such were the works of the teacher-editor who was ordained to the pastorate in West Needham. His preparation for the pulpit had come, not from college or seminary, but from a long experience in imparting practical religious suggestions through newspaper and book. That this preparation did not prove entirely adequate does not detract in the least from the worth to his day and generation of Mr. Newcomb's writings.

One of the earliest of Mr. Newcomb's efforts in the church was to systematize the benevolences. Before this time there is record of only one contribution made by the church to any outside mission or philanthropy, namely, a gift of \$5 in 1839 to the American Sunday-School Union. It is probable that offerings for foreign missions had been

taken for a number of years at the monthly missionary concerts, but no record of them has been preserved. A missionary society existed in the church which raised some money for home missions.

But the time had come for a wider effort. New objects for benevolence were pressing upon the churches. The plan proposed, being the first of the kind and involving much that is most suggestive, is worth printing in full. It was adopted by the church in December, 1842.

Whereas, it is important that contributions for benevolent purposes should be made systematically, in such a manner as to give to the various objects their due proportion; and that application should be made to all the members of the congregation to give something; therefore,

Voted, That an annual subscription be raised at the beginning of the year in the following manner, viz.:—

1. That a committee of three be appointed, who, in conjunction with the pastor, shall make out a list of the names of all the persons belonging to the congregation, who in their judgment it would be proper to call upon, appoint a suitable number of collectors and give to each a list of names to be called upon.

2. That on the second Sabbath in January, or near that time, the pastor present the subject, explaining the objects of the several societies to be aided and urging suitable motives to liberality.

3. That immediately after or as soon as may be convenient each collector shall call on the persons named in his or her list and propose to them to subscribe such sums as they may think proper to these several objects, to be paid to the collector as follows: (1) For the American Board of Commissioners for Foreign Missions, during November and December. (2) For the American Tract Society, during April and May. (3) For the American Bible Society, during August and September. (4) For the American Education Society, at or near the time of subscribing. It is to be understood that the contribution for foreign missions at the monthly concert be continued and that the amount raised by the Missionary Society be appropriated to home missions.

4. That the agents of these several societies be allowed to present their respective subjects at any time during the months in which the subscriptions for the same are severally collected; but that no collec-

tions be taken up on the Sabbath for these or any other objects except those now statedly taken or such as the church may hereafter by vote direct.

This was certainly a comprehensive and admirable plan ; and in 1843 the total contribution under it, given by one hundred and forty contributors, amounted to \$207.14. This was divided as follows : Education Society, \$26.22 ; American Tract Society, \$21.68 ; American Bible Society, \$24.88 ; Home Missions, \$38.04 ; Foreign Missions, \$96.32.

But it was soon apparent that the church was not ready to make this system of benevolences permanent, for in December, 1843, it was opposed and dropped. It was hard for the pastor to be defeated in the accomplishment of his objects, and he entered in the record of this vote the comment : "Consider this opposition to so good a measure as ominous of evil to the church. Cannot think they will prosper who cultivate a selfish spirit." Mr. Newcomb's lack of patience with the people of the rural community into which he had come to labor found expression in other comments similar to the one quoted. This stirred up a feeling of opposition which he did not wholly deserve and which made his earnest efforts comparatively ineffective. Had the pastor been able to supplement the excellent religious teaching given in his books with a keener practical perception of the human nature with which he was dealing, and had the people been willing to adapt themselves more readily to the suggestions of their author-pastor, the misunderstandings of the succeeding years might have been prevented.

A valuable statement of the theory of church membership common to the time has been preserved in a letter¹ written by Mr. Newcomb to a member who requested to

¹ See Appendix VIII.

be dropped from membership on the ground of having "entered into more enlarged views of the extent of the Redeemer's triumphs than are fellowshiped by this church." Mr. Newcomb declares that a church member cannot withdraw, on the ground that the church is a divine institution and its covenant is with Christ. In this he agreed with what was held to be Congregational theory, and his view was confirmed shortly after by a formal vote of the church. The distinction between a covenant with God, for the keeping of which one is responsible to God alone, and the agreement to walk and work in fellowship with a specific group of human beings, an agreement necessarily dependent on certain more or less flexible conditions, was not in those days pointed out with sufficient clearness.

The increasing estrangement between pastor and people culminated in a vote of the precinct in March, 1846, "to dissolve the connection between the pastor and the society." Mr. Newcomb very properly declined to accept such a vote, as it was manifestly illegal, but offered to submit the case to a council. After more or less correspondence, a mutual council was called in June, and the case presented. A minority of the church presented a statement in Mr. Newcomb's favor. In view of the feeling developed, however, the council felt compelled to declare the pastoral relation dissolved; but they deprecated their own action on the ground that the necessity for it had been created "by the improper action of certain members of the church, and then offered as a reason why the pastor should be dismissed," and they continued as follows:—

If all the members of this church had been willing to receive the truth as taught by their pastor and had been disposed to encourage and sustain him in his work as they ought, and viewed his imperfections

with that love and candor which are due from a church to a faithful pastor, they are confident that most of the reasons which have been urged for his dismissal would never have been named, and that all the others would have been covered with the mantle of charity.

Mr. Newcomb and his wife (formerly Alithea A. Wells) joined with twenty-six other members of the church to form a new Congregational church at Grantville, now Wellesley Hills, and became the first pastor of the new church. After two years he took up again his early work as an editor, and was for a time on the staff of the *Boston Traveller*, then on the *New York Observer*.

From 1852 to 1859 he lived in Brooklyn, writing books, aiding in Sunday-school work, and conducting a private school for young ladies. In 1859 he again entered the pastorate, and for four years was in charge of a church at Hancock, Pa. He died in Brooklyn in 1863, and is buried in Evergreen Cemetery.

Up to this time one church had served the whole territory of West Needham. Undoubtedly a burden had been put upon the people who lived near the Lower Falls, since the location of the church near the other end of the district compelled them to journey a considerable distance to attend services. Hitherto this burden had been cheerfully borne; but the time had come when the straggling village known as North Needham, or Grantville, between West Needham and Lower Falls, seemed sufficiently populated to warrant a church of its own. Undoubtedly also the controversy over Mr. Newcomb's dismissal added to the desire of certain members to be separated from the old church. As early as May 2, 1846, a number of people had gathered in the "Railroad Passenger House" in Grantville, and taken the first steps to constitute the society, which was afterwards organized at the house of Rev. W. H. Adams. That the members of the new society were in

earnest is shown by the fact that before the end of the year they had taken up twenty-five and a quarter shares at \$100 apiece. On the fourteenth of December, 1846, twenty-eight members of the West Needham church asked for letters of dismissal that they might form a new church. Their fellow church members did not approve their plan, and called a council to decide the matter. The church presented the following reasons against the formation of the new church: (1) The present church has only 108 resident members. (2) The society as now constituted is poor, having only \$58,000 worth of taxable property, and being able to raise less than \$300 a year by subscription. (3) There is ample room in the present church for a hundred more than the average attendance, which is only 180. (4) Nine of those who wish to form the new church will have to go over a mile farther to service than they do now. (5) There is no special need of a church in the place proposed, and it will not be able to sustain itself if formed.

The council was prevailed upon by these views, and decided that it was not expedient to form the new church at present. This decision did not satisfy those who had requested dismissal, and they urgently renewed their request. The church finally voted that it was satisfied with the decision of the council, but that if these members wished to call another council on their own account and could get a decision in their favor, the church would regard them as dismissed.

Accordingly, on the twenty-fourth of February, 1847, another council, having among its ten members only three of the fourteen who were on the first council, assembled at the house of Rev. W. H. Adams, and came to the following result:—

As a general thing we are opposed to the division of small churches, and would do nothing to encourage such division where

there is no rational prospect of their being able to sustain the institutions of the gospel. But in the present case, in view of the location of the parties concerned, the prospective increase of the population, the additional convenience of many families for attendance on public worship, and the accommodation of some families not as yet connected with existing societies, the fact, too, that a religious society has been organized and preliminary measures taken for the erection of a house of worship, we regard it, on the whole, desirable, that the request of the applicants be granted and a church organized.

A mother is sometimes deeply troubled when her only daughter leaves her. At first it seems as if the home life would be wrecked. But after a time the old home readjusts itself and a new delight finds its way into the mother's heart by way of the new home which the daughter has established.

CHAPTER IV.

THE WEST PRECINCT DISSOLVED.

THERE are many unconsciously humorous touches here and there in the old records of the church and precinct. During the last quarter of the last century the spelling of common words seems to have been in a somewhat fluid condition. Constant reference is made to the "Preceinct," and the "Sceociety." "Meterails" are bought for the building of the meeting-house. Votes were "past" in the affirmative or the negative. A "bureing" cloth is purchased for funerals, also a "beir." A "commity" is appointed and given, in one instance, "disscrasany" power.

Once the clerk of the church fell into metre and records that it was voted:—

" To omit the communion once in a year,
When the days are short and the weather severe."

In one instance condolence was sent to the widow of one who is declared to have been one of the strong "pillows" of the church and congregation.

This suggests the epitaph to one of the good sisters of the church, a part of which reads:—

" Here lies a kind and tender breast,
That gave you succor, sleep and rest."

There is a peculiar and interesting record dating back to 1778 in regard to the "Anti-paedo-baptists," a name given, according to its etymology, to those who were opposed to the baptism of children. Because of the fanati-

cism and extreme beliefs of some of the "anabaptists" of earlier times an unreasonable suspicion of all who held their views seems to have continued for many years in New England. Evidently the West Precinct became disturbed by the presence of some who shared Baptist sentiments and thought an investigation desirable. The report of the committee appears on the record as follows:—

And with Respect to the Antipedobats In the words Following we the Schribers Being Chosen a Commity by the Society of the people Called anipedabits who meet together for Religious Worship on the Lord's Day in Needham to exhibit a list of the Names of Such Persons as Belong to Said Society or Congregation and that they do frequently and usually when able attend with us in our Meeting for religious worship on the Lord's Day and we Do Verily believe are with Respect to the ordinances of Baptism of the Same Religious Sentiments with us.

NEEDHAM, August the 12 Day 1778

JOHN EDES	ISAAC MILLS
JOHN BACON	JONATHAN SMITH
MOSES FISK	SAMUEL DANIELS
HENRY ALDEN	
JOHN EDES Jun	
ISAAC UNDERWOOD	
WILLIAM LEVERITT	
MARTHA DEWING	

Rec'd and Recorded August ye 29th : 1778.

One might infer that the difficulty found by the committee in spelling the name applied to these harmless people was far more terrible than their supposed heresy.

From the first the precinct burying ground had been attached to the church property. In 1800 the sum of \$16.40 was expended for a "Buring Cloth." This was used to throw over the coffin when it was carried on the bier. There is an entry in the accounts of \$2.50 paid to Luther Dana "for a gate for the burying yard and for what his wife did to the burying cloth, etc." In 1805 the precinct bought a "herse" for \$60, and a small hearse-

house was built near the meeting-house. At first the ground set apart for a burying ground seemed larger than was necessary, and a section was taken for horse sheds. Later the wall was moved in that the "common" around the meeting-house might be a little larger and more convenient. No record was kept of the burials and no plan made of lots. After Mrs. Badger had built a tomb, five others were erected in a row. Two of these are still in existence.

In 1858, the church, having received a generous bequest from Miss Betsey Brown for the purpose of enlarging and enclosing the burying ground, bought the strip of land which now forms the western end of the old cemetery and laid it out in lots which were sold for private ownership. In 1879 the cemetery was closed to all burials except in private lots.

Passing mention has been made of the financial condition of the West Precinct. The method of raising the funds needed each year for church expenses was to tax all families in proportion to their regular town taxes. After the meeting-house was built and the pews had been sold, the pew owners were taxed a certain rate on the valuation of their pews. A few who rented pews paid a rental based also on the valuation of the pews. As it grew increasingly difficult to collect money from those who neither owned nor rented pews, a subscription had to be taken each year to supply the deficiency, and, as is usual in such cases, the people who subscribed were mainly those who had already paid a pew tax or rental.

When the second meeting-house was built, in 1835, many more of the pews were rented than had been the custom. The annual subscription paper was more necessary than ever, as the income from pew taxes and rentals was no greater than in the past. It was no longer possible to



REV. ANDREW BIGELOW, D.D.

compel those who did not choose so to do to pay anything toward the support of the church. The subscription made in 1838, recorded in a little book still preserved, shows that seventy persons contributed \$381.82. This was more than the amount raised the same year from taxes and rentals.

Every year the burden remained. In 1841 the precinct appealed to the ladies concerning the parish debt. In 1844 it was voted that the solicitor "invite the juvenile part of the society to meet and organize and choose a solicitor for themselves."

One of the steps necessary to a better division of financial responsibility was to enlarge the authorized voting membership of the precinct. There were no by-laws in regard to the matter. Before 1834 every taxpayer and voter was thereby a member of the precinct. But now those who had ceased to be interested in the church paid no more attention to the responsibilities of the precinct. In 1842 an effort was made to fix the limits of precinct membership by a vote that all persons living in the district who had never deliberately withdrawn from membership should be considered as members. It was also voted that any one might become a member by written request to that effect. But the old form of organization seemed to have lost its hold, and when, in 1865, the precinct transferred its property to the newly formed Wellesley Congregational Society it had only fourteen members.

When, therefore, in 1847, a call was extended to Rev. Andrew Bigelow to become pastor, and a salary of \$500 a year was offered him, an increase of \$100 more than had been paid for five years, it will be seen that the faithful few, who were carrying the financial burdens of the precinct, were determined to keep up to their best record somehow.

Unlike the previous pastors, Mr. Bigelow had already held a pastorate, having been in South Dartmouth for six years. His early life was spent as a mechanic. Then he became a public school teacher. In 1834, at the age of twenty-five, he entered Amherst, being graduated in 1838. For nearly three years he was principal of the academy in Rochester, Mass., during which time he studied theology with his brother, Rev. Jonathan Bigelow. In 1841 he was ordained at South Dartmouth, and during his stay there he was married to Miss Emily L. Blackler, of Marblehead.

At his installation in West Needham in July, 1847, the sermon was preached by Rev. E. N. Kirk, D.D., the well-known pastor of Mt. Vernon Church, Boston.

This pastorate, thus auspiciously begun, continued until February, 1853. It was a period marked by no unusual incident or remarkable development; but, what was far better, it was a period of steady continuance in well-doing, during which there was a recovery from any injury that the church may have suffered from the loss of members in 1846, and a quiet preparation for the larger growth that was to come in later years.

The religious activities of the church were still continued along nearly the same lines as for many years past. On Sundays there were still two preaching services, in morning and afternoon, with Sunday-school between. A third service, ordinarily a prayer-meeting, was discontinued in 1845, and, except for occasional meetings, there was no other service on Sunday evenings than the monthly missionary concert.

The weekly lecture, formerly held on Thursday evenings, was transferred to Wednesdays, and in 1850 it became alternately a lecture and a prayer-meeting. At one time it was held at five o'clock in the afternoon. During the summer season it was, in some years, omitted entirely.

The place of meeting had been usually in a private house, particularly the parsonage, for it was not so easy to warm the meeting-house vestry, and people were no longer content to worship in the cold.

In addition to the days occasionally set apart for fasting and prayer, of which mention has been made, it is of interest to find that as early as 1848 the last Thursday of February was especially observed as the day of prayer for colleges. In the following year a special meeting of the church was set apart for the last day of the year, beginning at six o'clock.

It was still too early for many church organizations. Reference is made in the precinct records to a "Ladies' Social Union" which aided in raising funds. There seems also to have been in continuous existence some sort of a missionary society. But the main work of the church continued, as in the past, to be confined almost exclusively to the services of the Lord's Day.

Mr. Bigelow lived in a small house on Washington Street, nearly opposite the present college building known as "The Eliot." This house still stands, facing Blossom Street, having been moved back slightly from its former position. After six years of service in this parish he found himself out of health, and felt compelled to resign the pastorate. He was dismissed by council in February, 1853. The following year he took up pastoral work again in Westhampton. Later pastorates were in Medfield, Boylston, his native place, and Southborough. The last eight years of his life he spent in Southborough without pastoral charge. There he died on the twenty-third of September, 1882.

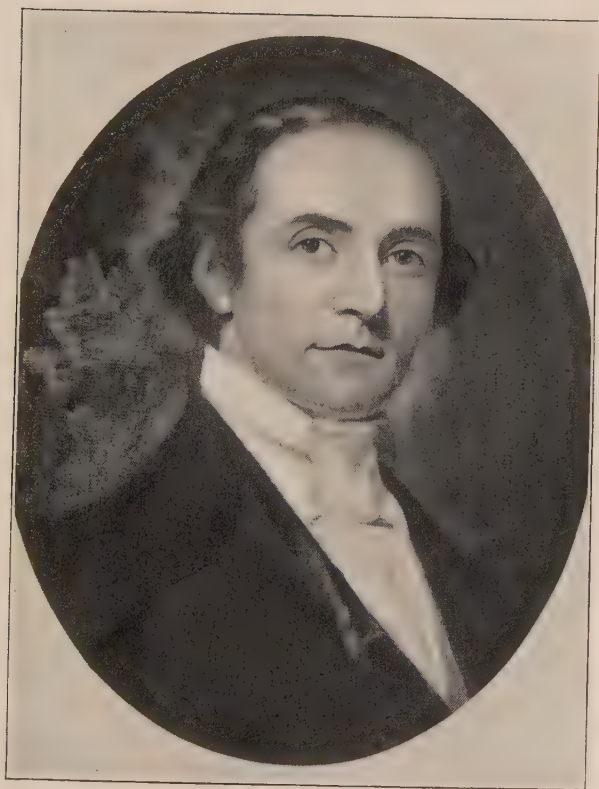
Early in his Medfield pastorate Mrs. Bigelow died. In 1858 Mr. Bigelow was married to Miss Wilder, of Dorchester, daughter of Hon. Marshall P. Wilder. In the

same year he received the degree of Doctor of Divinity from Roanoke College.

One of his ministerial friends says of him: "Dr. Bigelow always seemed to me very amiable, sincere, and happy — perfectly satisfied with his calling. His urbanity and friendliness, and his transparency of character, commended him at once to the confidence of those whom he met, and my remembrances of him are among the pleasanter of those I cherish of my ministerial brethren."

Another says: "He was a man who will be long remembered and spoken of with veneration and love. His high intellectual endowments and his kindly and generous disposition, crowned and beautified as they were by an eminent Christian and ministerial character, have made an indelible impression upon a wide circle of friends. . . . He was one of the comparatively few men who are most loved where they are best known."

For over a year the West Needham church was without a pastor. In July, 1854, Rev. Abijah R. Baker, pastor of the Central Church in Lynn until that year, began preaching as a supply. This arrangement was continued until April, 1855, when the church gave him a call to the permanent pastorate at a salary of \$700 a year, \$200 more than had ever been paid before. Mr. Baker, however, felt that he could not afford to settle as pastor at that rate, even though he had some income from literary work in which he was engaged. But he appreciated the opportunity for pastoral work and the kindness with which he had been received. He found, as he said, "the varied and rural scenery and the generally industrious and regular habits of the citizens" most congenial. So he offered to continue supplying the pulpit at the rate of \$600, keeping his home elsewhere in the mean time, and coming to West Needham each week. This arrangement was accepted



Rev. ABIJAH RICHARDSON BAKER, D.D.

until December. Then the precinct renewed the call to Mr. Baker to the permanent pastorate, and offered him \$800 a year salary, to be paid quarterly instead of semi-annually, as heretofore. Mr. Baker accepted the call and began service as pastor on the first of January, 1856, without installation.

Like his predecessor, Mr. Newcomb, Mr. Baker had become a successful author before entering upon the West Needham pastorate. He had been brought up in Franklin, Mass., his native place, under the religious influence of Dr. Nathaniel Emmons, a renowned theologian of New England, and a distinguished pupil of Dr. Jonathan Edwards. At the age of twenty-one he entered Amherst College, where he was graduated in 1830. Five years later he finished his course in Andover Theological Seminary. During his college vacations and for two years after his graduation he taught school with such success that a number of lucrative offers were made to him while in the seminary to take up teaching as a profession. But he held to his choice of the ministry. His first work was in Albany, N. Y., as an assistant to Dr. E. N. Kirk. His first pastorate was at Medford, where he was ordained in 1838. During four years of this pastorate four revivals occurred, during which Mr. Baker prepared one thousand sermons and received into the church membership two hundred persons. At this time it was his custom to preach four or five times each week between Sundays. He was also instrumental in organizing several churches in the neighborhood. In 1851 Mr. Baker left Medford and organized the Central Congregational Church in Lynn, remaining as pastor until beginning work in West Needham.

Mr. Baker was a ready writer. In addition to special sermons and addresses published from time to time, he

printed a number of question-books for Sunday-school use. One of the most famous of these was entitled "The Catechism Tested by the Bible," prepared in 1849. It was a question-book on the questions in the Westminster Assembly's "Shorter Catechism," with many sub-questions and a vast number of Scripture references bearing on every topic. This book met a need in the Sunday-schools, and up to 1871 had been sold to the extent of 500,000 copies. It was translated into six different languages, including Arabic and Hawaiian. In the Sandwich Islands it was used as a text-book by order of the government, and was one of the agencies which aided in preparing those islands for the annexation to the United States which has just been accomplished.

During the Civil War Mr. Baker had occasion to go to Washington with an important errand to the President. He was introduced to Mr. Lincoln by his friend Mr. John Hay, the President's private secretary and now Secretary of State. On hearing the name Mr. Lincoln said, "Are you the Rev. A. R. Baker who wrote 'The Catechism Tested by the Bible'?" "I am." "I taught that book in a Sunday-school in Illinois. What can I do for you?"

Mr. Hay then reminded the President that Mrs. Baker was the writer of "Tim, the Scissors Grinder," whereupon Mr. Lincoln added, "Why it was only the other day that I was reading that book to my soon Tad."

An address to church members, published by Mr. Baker, entitled "Divine Sovereignty in Human Salvation," ran through thirty editions. This was one of a series of such tracts written by Drs. E. K. Alden, E. B. Webb, J. M. Manning, E. N. Kirk, and others. Mr. Baker edited, with notes, the American edition of a child's commentary; also six volumes of a periodical called "The Happy Home and Mother's Magazine."

He had always been a brilliant and versatile scholar. In the seminary he maintained the first rank in every department, and was granted by the trustees the distinction of a fellowship for two years.

While a theological student, in 1834, he delivered a lecture before the American Institute of Instruction on "The Adaptation of Intellectual Philosophy to Instruction." Here he set forth the value of "experimental psychology," now so widely recognized, and declares that the best teacher is the one who knows the mind best.

As a preacher he was direct and pungent, pressing truth home, and able to make others see what he saw. His convictions were positive, and he never lacked the courage to proclaim them. In his general bearing there was an old-fashioned politeness and courtesy which impressed itself on his listeners. His theology was strictly of the conservative type, following closely the leadership of his first pastor, Dr. Emmons.

Such was the man who came to the church in West Needham. There are many now living who can remember him as he walked home from church in the dignified black silk gown which he was accustomed to wear in the pulpit.

Mrs. Harriette Newell Baker, daughter of Prof. Leonard Woods, of Andover, had a literary reputation even more widespread than that of her husband. Under the *nom de plume* of Madeleine Leslie she wrote more than two hundred volumes, most of which were religious novels prepared for Sunday-schools. The most famous of these stories were the series beginning with "Tim, the Scissors Grinder," the original "Tim" being one of the members of the West Needham church. High commendation for her stories came from no less an author than Washington Irving, and there were many testimonies which came to

the parsonage telling of the great good accomplished by these books.

The Bakers at first lived in the house now occupied by Mr. Dana on Grove Street. Later Mr. Baker built the house on Washington Street owned to-day by Mr. E. L. Rollins. Opposite was Bullard's Hill and a little farther away Bullard's Pond, now known as Lake Waban. No better place could have been found for the six boys who made up the household.

One of these sons, now Dr. William H. Baker, of Boston, relates an incident of his boyhood in connection with the five-year-old son of Mr. H. F. Durant. Willie Baker kept a few sheep, one of which was a special favorite and would bleat in the presence of its young master. It happened that Harry Durant came to the parsonage one day and found his friend Willie about to shear his sheep. As the pet sheep was called it began to bleat. Little Harry turned quickly and walked home without a word. When he had found his mother he broke out earnestly with the question, "Is n't the Bible true?" "Yes." "Well, did n't you read me that 'a sheep before her shearers is dumb'?" And that sheep of Willie Baker's bleated right out!"

Mr. Henry F. Durant was a Boston lawyer of distinguished ability and eminent success. He purchased the large farm on the side of Washington Street opposite the parsonage, and spent his summers in Wellesley. From the first he was generous toward the community and toward the church. When the war broke out Mr. Durant offered Mrs. Baker all the yarn the ladies of the church would use, and so readily was the offer accepted that during one winter socks and mittens with the trigger finger separate were made for a whole regiment.

Chief among the incidents of Mr. Baker's pastorate was



THE SECOND MEETING-HOUSE. 1835-1871.

the legacy given to the parish by Miss Betsey Brown. It amounted to about \$6,000, and was given for the purpose of enlarging and enclosing the cemetery.

In 1859 the second church manual was printed. Mr. Baker prepared for it a valuable historical introduction and annotated the creed and covenant with numerous Scripture references and questions. There was printed in it also a list of "Questions to Assist in Self-examination and Christian Practice." These are subdivided into questions for the morning, for the evening, at the close of the Sabbath, before communion, for parents, either daily or weekly, and for children and youth. Such questions may have developed a morbid introspection on the part of some, but it is doubtful whether the present-day reaction from that method of self-cultivation is not equally disastrous in its effect upon the spiritual nature.

In 1856 the parish expended \$650 for its first organ. Shortly after the choir began to use chants. There is an item of \$5 noted in the records for the hire of a "seraphine." This was not a leading soprano singer, as might be at first imagined, but an early type of cabinet organ.

Coal was used in the meeting-house for the first time in 1857. It was still the custom for the elderly people to bring their foot stoves and fill them with live coals from the large stoves before they took their seats.

The meeting-house stood on an eminence facing the square. The site has always been peculiarly suitable and beautiful. In 1856 the precinct sold to the county commissioners for \$75 a strip of land from the east side of its lot, to be used as a road or a common, with the stipulation that no building should be erected thereon forever.

Footpaths up the slope of the meeting-house common brought one to the broad wooden steps, the upper one of which was amply large enough to accommodate that por-

tion of the village young men who enjoyed loitering on the outside before and after service. In the vestibule a solitary lamp and the bell rope reigned supreme. Inside the inner doors one found two aisles with four banks of pews and large stoves in the right and left corners.

The organ occupied the centre of the rear gallery, and the pulpit rose high against the opposite wall, though not as high as the first pulpit occupied by Parson Noyes, which was on the gallery level. On the wall back of the pulpit the thoughtful heads of successive pastors had pressed for years with decided though not artistic effect.

The pews, painted white with mahogany-stained trimmings, were closed by well-fitting doors, lest any should escape into the aisles too easily to avoid the shafts of well-directed sermons. Each pew was furnished with carpet, footstools, and often the small square tin box with a handle to carry the live coals which might warm the feet. Dark red carpets covered the pulpit floor and the aisles. The walls were white at first, afterwards tinted in good taste.

If any of the congregation chanced to become drowsy during service, the singing of the next hymn by the choir, composed of all available singers, would effectually rouse them. During the singing the congregation stood with their backs to the pulpit. A full organ and choir burst of Lenox or St. Anne was enough to linger in the memory of the worshipers for many a year.

Altogether it was a satisfactory country church, with the exception of the dark and damp vestry in the basement and the dim lighting. The lamps were fastened by twos in brackets to the walls and filled with whale oil. In 1846 "camphine" was purchased. Kerosene oil came into use in 1860 and has not yet been superseded, although the modern burner has greatly magnified the illuminating power of an oil lamp.

One of the valuable furnishings of the church in those days was the quaint carved mahogany communion table, still in use. With the silver service purchased in 1851 it may well continue to be a source of great satisfaction to those who gather in the fellowship of the Lord's Supper.

New faces began to be somewhat more frequent in the congregation and new officers found their way into the service of the church. Prominent among these was Deacon William Flagg, elected in 1849. At his death, in 1861, the church lost one of its most faithful servants. "His name," says the record, "will be held in affectionate remembrance by this church and congregation for his many acts of kindness, his manly virtues and strict moral integrity. Constant and true to all confided trusts, he fulfilled the duties of a good citizen whenever and wherever he was called to act, a wealth of honor that we may covet but which all do not obtain."

The clerk who recorded these words was the other deacon, Augustus Fuller. As clerk he served the church for thirty-five years and as deacon thirty-six years. For sixty-one years he was a member of the church and faithfully did his part in advancing the kingdom of God.

In the congregation a prominent figure was that of Major J. W. Wright, employed in the United States service at the Boston Custom House. Another was Mr. Aaron D. Webber, builder of the present Durant homestead, and a valuable adviser to the church in the construction of the new building of 1871.

In the gallery was Mr. Solomon Flagg, for fifty years leader of the choir. Rash was the new singer who ever ventured to outsing him. It happened once that a stranger in the choir attempted to eclipse the old leader's tenor. At once Mr. Flagg redoubled his energy, and before the morning service was over the West Needham congrega-

tion listened to such a volume of loud tenor as it never heard before. History does not record which of the two men drowned the other out. No man in Needham had held so many town offices or held any one office so long as he. Any one who ever has occasion to consult the records either of the Wellesley Congregational Society or of the towns of Needham and Wellesley will bless the name of Mr. Solomon Flagg, whose clear handwriting and systematic method make him conspicuous.

As the war cloud darkened over the nation there came discord once more into the West Needham parish. This arose both from the old difficulty of meeting expenses and from Mr. Baker's attitude on the issues of the time.

In December, 1860, the precinct found itself over a thousand dollars in debt, with the prospect of increasing difficulty in securing its annual income. It was resolved to curtail all expenses, and, "in view of the great distress of the people by reason of our national calamities and the gloomy uncertainty of the future," to confer with the pastor and "to invoke his aid and counsel and such sacrifices in common with the church and society as a high sense of Christian duty now imperiously demands."

Had Mr. Baker been in agreement with the prevailing sentiment of his parish concerning the war, it is quite possible that this conference, proposed by the precinct, would have turned out differently; but he was not. He did not justify the institution of human slavery in itself, but he was entirely opposed to the use of force in suppressing it. He believed that the slaves could be freed by purchase, and when the war broke out he thought it a stupendous blunder.

Because Mr. Baker would not join in condemnation of the South it is not surprising that he roused a deep feeling of opposition, which, in the excited state of the coun-

try, was probably inflamed to an unwarranted degree. This was greatly intensified by the news that one of his sons living in the South had entered the Confederate Army. It very soon became apparent that the relation between pastor and parish could not continue to be harmonious, and, after a considerable delay in the adjustment of obligations, Mr. Baker's pastorate terminated on the thirty-first of July, 1861.

One more incident of his pastorate in West Needham is worth relating. His ministerial friend, Dr. Ebenezer Burgess, of Dedham, was very anxious that Mr. Baker should write his funeral sermon and submit it to him for correction before he died, in order that its orthodoxy might be undoubted. Mr. Baker did so, and Mr. Burgess' funeral sermon was put away for use. But Mr. Burgess unfortunately failed to tell his wife of the arrangement. When his death came, Mr. Baker hastened to Dedham, expecting to preach. But other arrangements had been made, and he returned to his home without any one being the wiser. Dr. Burgess' funeral sermon is still unpreached.

In 1863 he became pastor of the E Street Church in South Boston. Four years later he removed to Dorchester, where he spent the remaining nine years of life in literary work. During this period he wrote a Commentary on the Sermon on the Mount, filling four octavo volumes. In 1870 he received the degree of D.D. from Austin College, Texas.

That Mr. Baker was not in sympathy with the separation of North and South is apparent from the following utterance which closed a sermon on prayer preached by him on the "Annual Fast" in Boston, in 1864: "Pray for the freedmen, for your enemies, for the bond and the free, in the spirit of your divine Master; pray earnestly

and incessantly for the whole country, that it may again be one in interest, one in government, one in affection, one in glorious destiny ; and all its inhabitants the most free, the most united, the most prosperous, and the most happy people on earth."

For the next six years, during the period of the Civil War, there was no settled pastor. The pulpit was filled by temporary supply. Among those who preached especial mention may be made of Rev. H. A. Dickinson, Rev. H. D. Woodworth, Rev. Moses Winch, Rev. J. W. Lane, Dr. E. N. Kirk, Rev. G. E. Freeman, Rev. E. G. Little, Mr. H. F. Durant, Rev. Elijah Kellogg, and Rev. E. E. Strong, the present editor of the *Missionary Herald*.

Of these the name of Elijah Kellogg deserves to be brought to the minds of all who have forgotten that he was the author of that thrilling schoolboy's declamation, "Spartacus to the Gladiators." He it was who wrote the Whispering Pine Series, which have delighted so many boys. To-day, at the age of eighty-eight years, he is pastor of the church at Harpswell, Me., where, with a white horse almost as venerable, he travels about ministering to the great-grandchildren of his first parishioners.

In December, 1866, a call was extended to Rev. G. E. Freeman, now settled at Lynnfield. Mr. Freeman declined the call, and a year passed before another attempt was made.

Meanwhile a most important business transaction had occurred. The old West Precinct had become somewhat of an anachronism. Towns were no longer divided by law into precincts, or parishes, for religious purposes. In 1861 the precinct had only twenty members, all men according to the rule. Although in that year a code of by-laws was drafted, the first the precinct ever had, yet the effort to give the old organization a new life could not be made successful.

It was about this time that the name "Wellesley," from the family name of Mrs. H. H. Hunnewell, was given to the village of West Needham. This had its influence in preparing the way for a new organization of the parish.

In December, 1864, an agreement to form a new corporation for religious purposes was signed by Isaac Flagg, Daniel Morse, William Carhart, Samuel R. Payson, A. D. Webber, Calvin Perry, Augustus Fuller, J. W. Wright, Jonathan Fuller, Solomon Flagg, Henry F. Durant, Charles B. Dana, S. F. Smith, and W. T. G. Morton. At the first meeting for organization, Mr. Dana was moderator, and Solomon Flagg was made clerk, and Calvin Perry treasurer. A corporation was formed to be called the Wellesley Congregational Society, with the right to hold real and personal estate up to a limit of \$100,000. At a subsequent meeting by-laws were adopted and the new society was equipped to take upon itself the business management of the church. All that remained was a legal transfer of the precinct's property to the society. This was soon accomplished, the society agreeing to pay the debts of the precinct, amounting to about twelve hundred dollars. A special subscription was made by twenty-four persons to cover this amount, Messrs. H. F. Durant and S. R. Payson giving \$300 each.

For five years longer the precinct organization was preserved, but there soon ceased to be any reason for its continuance, and on the fourth of April, 1870, after ninety-six years of useful service, it was dissolved.

CHAPTER V.

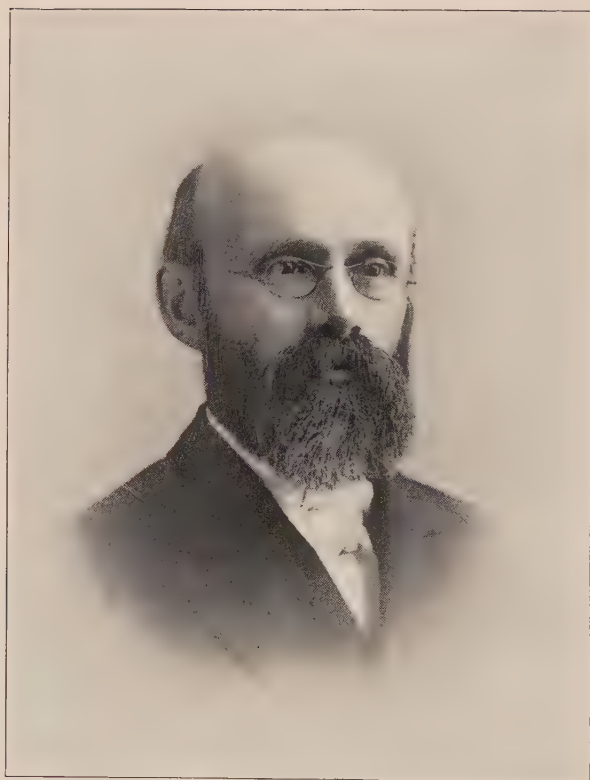
A NEW CHURCH.

ONE of the first acts of the new society was to provide for an increased annual income. The pews were re-valued, and the tax was increased to twenty per cent. All pews not owned by individuals were rented at auction, no sum being accepted less than the amount of the annual tax. A legal form of deed for the transfer of pews was adopted. The annual subscription paper continued to make its rounds for many years, but there was more money to be had than in the old days.

The improved financial situation was due chiefly to the help received from new sources. In 1863 the eight-year-old son, the only child, of Mr. Durant died. This sudden blow resulted in the father's conversion. Immediately the energetic lawyer became equally energetic in the service of the kingdom of God. Although Mr. Durant always retained his membership in the Union Church of Boston, he entered heartily into the efforts of the Wellesley church and aided most generously in its development.

In 1864 Mr. and Mrs. Charles B. Dana came into the membership of the church by transfer from Brookline. Mr. Dana's interest in West Needham dated back to his early boyhood when he had attended service in the first meeting-house and heard Parson Noyes preach. He aided actively in the formation of the new society. For forty years he has continued to be a generous supporter of the church.

It is worthy of note that the society recognized at



Rev. GEORGE GARDNER PHIPPS.

once the need of important changes in the church building to make it suitable. As early as 1865 a committee recommended that a vestry should be built in the rear of the church, and that the stoves should give place to furnaces. This was the beginning of the movement which culminated six years later in the building of the present commodious edifice.

In December, 1867, Mr. George G. Phipps, a graduate of Andover Seminary in 1865, and for two years in charge of the Ashland Congregational Church, accepted a call to the pastorate in West Needham. The society raised the salary to \$1,200, an increase of \$400 over the amount previously paid, and lengthened the pastor's vacation to four weeks.

Mr. Phipps was ordained and installed in January, 1868. Rev. Elijah Kellogg took part in the service, also Dr. E. P. Marvin, editor of the *Boston Recorder*, the predecessor of the *Congregationalist*. The sermon was preached by Rev. J. W. Wellman, then pastor of the Eliot Church, Newton.

The new pastor found a village of about five hundred people and a parish quite ready to work with him. Though the families were scattered, there was a genuine earnestness in religious effort and a regular and full attendance at services. Half a dozen retired pastors of marked ability had come to live in the parish, and were ready to lend their aid with cordiality. Especially valued was the aid of Mr. Durant, who was giving his effort largely to evangelistic work. "No prayer or appeal," writes Mr. Phipps, "ever fell from his lips at less than a glowing white heat. His favorite theme was the unspeakable love, upon which, with tremulous tenderness, his words would touch and linger as delicate fingers upon a harp." His special service was through the Bible class of young ladies, held every

Sunday in the organ gallery. His pupils there learned an enthusiasm for Bible study and were thrilled with their teacher's deep religious magnetism.

No less valued were the services of Dr. Elijah P. Marvin. He had been a successful pastor with wide experience, positive opinions, and great intellectual strength. At this time he was occupied as editor and publisher of a daily newspaper in Boston, founded by himself in the interests of temperance and purity. It was his hope to uplift the public taste in the matter of newspapers. There was a touch of the heroic in his devotion to this ideal in the face of its accompanying persecutions and pecuniary losses.

His unfailing common sense and good nature made him one of the pastor's most helpful advisers. When there were differences of opinion which threatened the peace of the church it was usually his voice that brought peace and his suggestion that was adopted. He was an earnest citizen with great public spirit. The trees which now adorn the Wellesley Square are a constant witness to his interest in his town.

That a new era of expenditure had begun was shown in various ways. In 1867 the sexton's pay was \$45. Two years later it became \$75. The organist received in 1867, \$52; in 1869, \$100.

Better equipment was found necessary. The old stoves were at last condemned as inadequate, and \$178 was spent for a furnace. The old hymn books gave place to one hundred and twenty-five copies of the "Songs of the Sanctuary," the first of the series of modern hymn books edited by Dr. Charles S. Robinson. This cost the church \$200.

A still more serious undertaking was the purchase of a parsonage. When Mr. Phipps came to Wellesley he found himself adrift for a house. He relates that the

first house procured was so much in need of repair that on one memorable night "the pastor and his wife were compelled to raise umbrellas over their pillows, while tubs and pans on the floor of the sleeping room received the musical drippings from the leaky rafters."

For one winter Mr. Durant came to the rescue and offered the use of his summer home by the lake. At last the sympathies of the parish were aroused. Though there were differences of opinion as to the undertaking, there was no decided opposition. A special subscription paper, circulated by the pastor himself, resulted in a contribution of \$2,474.

A house which was in the process of building at the corner of what are now called Linden and Curve Streets was purchased, and completed in September, 1869, at a final cost of \$5,151.13. The house was used by the pastors until 1890, and sold in 1892 for \$4,550 to Rev. E. A. Benner, who has occupied it since that time with a home school for boys.

Most important of all was the commencement and, after three years of effort, the completion of the most ambitious church edifice ever dreamed of by any member of the old West Needham church. In April, 1869, at a meeting of the society, the following resolution was passed:—

"Resolved, That this society do now go forward to build a new house of worship, to be completed early in the summer of 1870; and that a committee be now appointed to raise funds by subscription, to prepare a plan for the building, and to do whatever may be necessary in their judgment to forward the enterprise, and report to this society at their option."

The committee chosen under this resolution consisted of Mr. H. F. Durant, Dr. E. P. Marvin, and Mr. C. B. Lovewell. More than a year passed without further

The "terms of subscription" referred to were these: that the shares should be paid for, one fourth cash and the remaining fourths in three payments after four, eight, and twelve months from date; and that when the building should be completed the pews should be sold at public auction at their appraised value, payable in the "scrip" of the society at par and the right of choice in cash.

It is interesting to note here that the amount afterward actually received for "scrip" and pews was \$21,585 from about one hundred persons, who paid an additional \$1,022 as premiums for the privilege of choice.

The architects of the building were Messrs. H. and J. E. Billings, who had just drawn the plans for the main building of the Wellesley Female Seminary, which Mr. Durant had determined to build, and the corner stone of which was laid on the eighteenth of August, 1871.

Mr. Durant advised delaying the erection of the church for a couple of years, that he might have longer time to determine whether or not the future students of the new Seminary should need to be accommodated with seats. He however consented to an agreement with the society that, in consideration of his subscription of \$5,000 toward the building fund, the Seminary should have the right, at any time within five years, to erect galleries in the church to accommodate at least three hundred persons, and that these galleries should be "at all times for the sole and exclusive occupation of the teachers and scholars of said Seminary, free from any rent, tax, or charge of any kind." Mr. Durant found soon after that it would be better for the Seminary to have a chapel of its own, and the agreement lapsed with the close of the designated time. The present gallery was erected by the society in 1887. And to-day, on the eve of completion, the new Houghton Memorial Chapel on the Wellesley College

grounds, with its seating capacity of many hundreds, illustrates the marvelous growth of the modest Seminary planned early in the seventies

The foundation of the church was laid under the direction of Mr. Jonathan Fuller, and no one ever doubted the permanence of his work. As the building progressed, much was found to be due to the judgment and oversight of Mr. A. D. Webber, whose critical eye detected among the rafters timbers that measured less by two inches or more than the specifications of the contract required.

There was no lack in the faithfulness of the other members of the committee, Mr. Lovewell and Dr. Marvin. Amidst all the differences of opinion as to architecture or the direction the building should face, Dr. Marvin always managed to keep the peace and with wise foresight secure the result which would best meet the future need.

A new bell, the present one, was selected in East Medway by the pastor and Mr. Lovewell. Through Dr. Marvin's audacity and personal subscription of \$300 a new organ was substituted for the old. The chapel was completed first, and on the twenty-fifth of February, 1872, the congregation gladly left its temporary quarters in the overcrowded Waban Hall and celebrated both the first use of the new structure and the fiftieth anniversary of the founding of the Sunday-school.

The main church building was dedicated on the eleventh of July, 1872, at three o'clock in the afternoon. Two of the former pastors, Dr. Andrew Bigelow and Rev. J. W. Sessions, were present and participated in the service. The anthem given was entitled "The House of Prayer," its music having been composed by Mr. Phipps expressly for the occasion. Dr. Marvin offered the dedicatory prayer, and Mr. Phipps preached the sermon.

In the evening an organ recital was given on the new

organ, and a goodly sum was realized for the church music fund. An item in the *Congregationalist* of the same week says of the new building: "It is a very beautiful and commodious edifice, as all day travelers over the Boston and Albany Railroad can testify, standing as it does near the depot."

No better words can convey the whole story of what this new building meant to the community, and how real was the heartiness with which it was built, than the summary of receipts and expenditures on the building account which Mr. Dana has written on the society records:—

RECEIPTS.

Sale of scrip and pews	\$21,585.00
Premiums on pews	1,022.00
Interest and donations	257.88
Ladies' Church Aid Society	100.00
Special gifts for new bell	350.00
Special gifts for new organ	300.00
Sale of old bell	262.74
Sale of old organ	446.40
Borrowed on mortgage	4,000.00
	<hr/>
	\$28,324.02

EXPENDITURES.

Contractors	\$16,288.75
Foundations	1,580.43
Surveyor and architect	460.50
Frescoing	1,120.00
Furnaces	1,059.18
Grading	945.30
Furnishing	2,343.92
Organ and side screens	1,907.38
Bell and fixtures	646.33
Gas piping	219.12
Insurance	622.50
Sundries and repairs	688.37
Balance	442.24
	<hr/>
	\$28,324.02

In the mean while the old church building had gone through a transformation of the greatest significance to the town. It was purchased by Mr. Dana for a thousand dollars, moved at the expense of the society to Mr. Dana's property on Grove Street, and transformed into a building suitable for a school. A few years later it was given to Wellesley College to be used for the normal and graduate pupils. Then it passed into the hands of the Misses Eastman, and since 1881 has been used as the main building of the Dana Hall School for girls. Who shall say that the old meeting-house, thronged to-day by the many young girls who find within it such rare influences of refinement and true education, is not doing in its declining years a work as useful to the kingdom of God as it was ever able to do in its prime !

When the old building was sold there were twenty-seven persons who owned thirty-one pews, in addition to the society, the owner of twenty-three pews. The net proceeds of the sale, amounting to \$784.03, were divided up in proportion to the valuation of the pews, and paid to the twenty-eight owners in cash.

In the new church there were one hundred and four pews, valued from \$40 to \$560, the total valuation amounting to \$22,000. In December, 1872, ninety-nine of these pews were owned by sixty-two persons, only five being left in the hands of the society. Since that time there is record of twenty-two pews having been voluntarily surrendered to the society. No pews have been sold by the society since 1872, and there are no transfers recorded since 1885. For many years the treasurer has regarded the pews as to be rented, and the authorized deeds seem to have fallen into disuse.

The situation to-day, therefore, may be summed up as follows : Of the sixty, more or less, purchasers of pews

in 1872, those who have not voluntarily surrendered their pews to the society, and have paid either in person or through their heirs or assigns the regular taxes, are still the owners of the pews. According to the terms of the deed of sale, all pews on which the taxes are four months unpaid revert to the society, and should be sold at auction. There is no record of any such auction ever having taken place, although it is probable that more than one half of the pew purchasers of 1872 have ceased to be represented in the rentals received from their pews to-day.

The situation reveals the gradual decline of the system of pew ownership. When the Wellesley Congregational Society was formed, in 1865, only male pew owners could be voters. This was found to be a narrow restriction, and in 1871 female pew owners were recognized. Finally, in 1885, the whole idea of pew ownership as a qualification for membership was abandoned, and all members of the Wellesley Congregational Church not less than twenty-one years of age were given the right to join the society after signing a written request to that effect. Seventy-two names were signed in the six remaining years of the society's existence.

In 1891 the society merged itself in the church, which was incorporated for the purpose, and the voting right in the church is vested in all members over twenty-one years of age merely by virtue of their membership. Pew ownership therefore no longer confers any special privilege, and it would seem to be in accordance with the natural tendency for the church to secure as soon as possible the voluntary surrender of all pews to which private owners still have legitimate title.

The tax on the pews, established when the church was built, namely, ten per cent of the valuation, was the standard until 1895. Then it was raised to twelve and

one half per cent. Pews are therefore rented in the church to-day at annual rates varying from \$5 to \$70. During the year 1897, \$2,206.93 was received from pew rents—more than double the amount received when the new church was first opened. The annual running expenses have increased in the same period from \$1,900 to \$3,700.

An important change in the management of the cemetery took place during Mr. Phipps' pastorate. It became apparent that the old cemetery was no longer sufficient for the purpose, and that further enlargement was undesirable since the vicinity was becoming the center of a growing community. Accordingly, in 1871, a piece of land to the west of the old cemetery, previously purchased with a part of the Brown Fund, was sold at a profit and the money reinvested in land belonging to Messrs. Jonathan and Edwin Fuller, on what is now Wellesley Avenue. Later this land was exchanged for other land on Brook Street, and in 1877 the name "Woodlawn" was given to the new cemetery. The society then desired to dispose of Woodlawn to some corporation. A proposition was made to the two religious societies of Grantville—the Unitarian Society having been established in 1871—to unite in the formation of such a corporation. But this effort was unsuccessful and the matter dragged. Finally, in 1882, a corporation was formed outside of the churches, and the society sold out for \$1,800 in cash and \$1,000 in stock. The cash had to be used in paying bills, and the stock was held as the Betsey Brown Fund. Since that time the church has sold \$800 of its stock, using a large portion of it to purchase lots in Woodlawn Cemetery and to transfer graves from the old burying ground. To-day the Betsey Brown Fund consists of \$200 stock in Woodlawn Cemetery and about \$170 in cash.

In September, 1875, Wellesley College was opened for

the higher education of women. Three hundred students gathered, with Miss A. L. Howard as president and twenty-nine teachers as faculty. In the first class were two sisters of the present pastor, and in the preparatory department a sister of this pastor's wife.

From the outset the students and teachers of the College have had an intimate relation with the village church, even though many of the most prominent preachers of the country conduct services during the year in the College Chapel. In the first years of the College, with the personal assistance of Mr. Durant, students and young people from the church conducted services at Charles River Village. To-day the presence of a goodly number of College students and professors in the Sunday congregations, added to the half a hundred Dana Hall pupils, who attend perhaps a bit more regularly than they would if left to their own free will, furnish an inspiration unknown to the early pastors of the church.

After almost a hundred years of observance the second preaching service, held on Sunday afternoons, was, in 1871, permanently dropped. There was no special problem of the "Sunday-evening service," for no effort was made to hold one, in the modern sense. Instead there was a chapel service, either a prayer-meeting or a "lecture" by the pastor on some theme of interest.

Responsive reading was introduced into the church service in 1875, copies of the Psalms being purchased for the purpose.

Prayer-meetings in the interests of temperance were held quarterly. Dr. Marvin and Mr. S. G. Reed, father of Rev. George H. Reed, of Concord, were ardent temperance workers. Occasionally a course of temperance lectures was given. In 1873 Dr. Charles Jewett spoke for four evenings, and in 1875 Mr. D. Banks McKenzie addressed the young

people. Later a branch of the Woman's Christian Temperance Union carried on such temperance work as seemed practicable.

In 1873 there was a reorganization of the Sunday-school, bringing it into closer relation to the church. An interesting young men's work grew out of a prayer-meeting for young men held at the parsonage in 1876. Mr. E. G. Tileston, a summer resident, especially interested himself in developing what became the Wellesley Young Men's Christian Association. Aside from personal benefit to the members, a special object of the Association was to hold district prayer-meetings in any part of Needham where an opening could be discovered. Quarterly social gatherings were held, watchers were furnished for the sick, literature was distributed, and a library was collected. A small chapel worth about \$400 was built for the Association on the land west of the old cemetery. By means of a fair, money was raised for the purchase of a pastor's library which was given to the church and a part of which is still in use. This Y. M. C. A. library was not the first library in West Needham. Before 1811 we are told that a library of books exclusively upon religious subjects was collected in the West Precinct. As early as 1834 the Sunday-school possessed a collection of books. To-day the village library, housed so beautifully in the building given to Wellesley by Mr. H. H. Hunnewell, has taken the place of these earlier attempts of the community and church.

The short life of the Wellesley Y. M. C. A. does not prove that religious work for young men is a superfluity in Wellesley. To some extent the same work is done through the Society of Christian Endeavor, to which a few years ago there was attached a young men's debating club which had a vigorous life for one winter. Within a year a Boys' Club, holding weekly meetings, with debates

and talks, has occupied the attention of about thirty of the village boys between twelve and eighteen years of age.

But there is still need of a well-conducted, intelligent organization of young men, inspired by the religious motive and guided in method by tact and common sense. Such work as this need not be handed over to outside organizations; it should be in vital relation to the church.

The seventy-fifth anniversary of the founding of the church was celebrated on the seventh of September, 1873, by a special sermon in the morning and a two-hour meeting in the evening. Addresses of great interest were made by Deacon Augustus Fuller, Deacon Ware of Grantville, Rev. Moses Winch, Mr. C. B. Dana, Mr. S. G. Reed, and Dr. Marvin.

As a contribution to the solution of the problem of fellowship in a parish the following copy of a circular issued by the pastor in 1877 will be of interest:—

You are affectionately and earnestly requested to aid in carrying out a systematic and complete *church visitation*, by calling at your earliest convenience upon *the ten members of our church who live nearest to you*. And in so doing to endeavor to accomplish these ends: to renew spiritual acquaintance with one another; to pray together; to counsel as to what persons in your neighborhood do not attend church, or Sabbath-school, or prayer-meetings, and what you can do to see that every person is invited and welcomed to them.

You are especially requested to visit the aged, the sick, and the neglected; to report inquirers or members of other Congregational churches, *and to see that all persons are earnestly invited to come to the Gospel Meetings*. Will you come to the meetings and bring others with you?

Affectionately,

YOUR PASTOR.

In March, 1878, Mr. Phipps was called to the pastorate of the Congregational Church in Newton Highlands. He had served the West Needham church for ten years, and

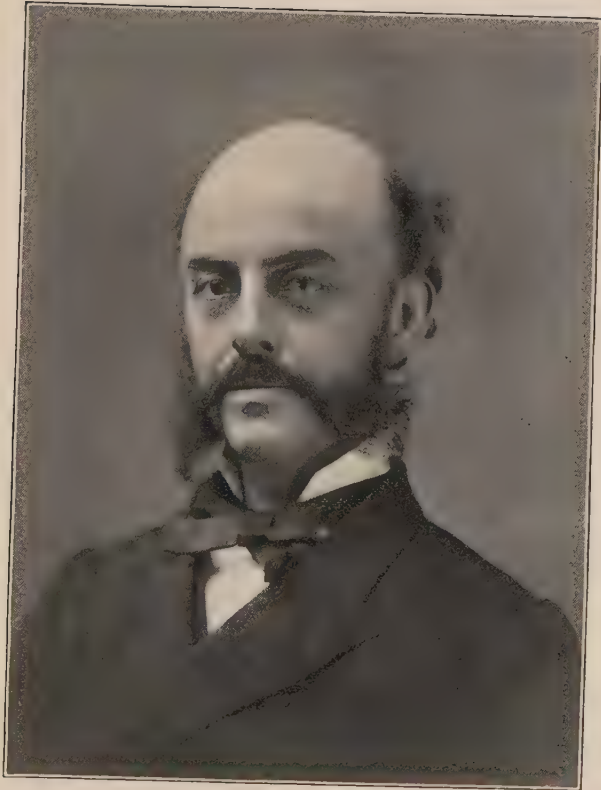
aided in its new start both by helping to raise the money needed and by leading it out into new organization and activity. It seemed wise for him to accept the call, and on the first of April, 1878, he was dismissed by council.

He served the Newton Highlands church as pastor for nearly fifteen years. Since 1893 he has retired from the pastorate, though continuing to live at Newton Highlands. He is now able to give more attention to the painting of pictures, an art in which the Wellesley church has good reason to know he is most proficient. A landscape in Palestine and a view of the Via Dolorosa in Jerusalem hang on the walls of the chapel and parlor as constant reminders of one who is widely remembered as an excellent pastor and a delightful friend.

For a few months the church was in the hands of "supplies." In November, 1878, Rev. Perez D. Cowan, a Presbyterian minister from Tennessee, was engaged as pastor for six months. Before this term had expired the church persuaded him to become permanent pastor, and on the ninth of April, 1879, he was installed, the sermon being preached by a former classmate of his at Amherst College, Rev. George Harris, now Professor of Theology at Andover Seminary.

Mr. Cowan received his theological training at Union Seminary, where he was graduated in 1869. He entered the pastorate immediately in his native State of Tennessee. While at Rogersville he was for a year the president of a female college. For two years he was editor of a religious paper called *The Record and Tennessee Presbyterian*.

When Mr. Cowan began his pastorate in West Needham he was confronted with a serious financial problem, which presented itself to him very bluntly in the reduction of the pastor's salary from \$1,200 to \$1,000. It was the intention of the society to restore the amount



Rev. PEREZ DICKINSON COWAN.

of the reduction as soon as the parsonage could be sold, a sale which had already been determined upon. The parsonage was not sold until 1892, and the reduced salary did not rise again for ten years.

In order to understand the financial situation in 1879, and so to appreciate properly the noble and victorious effort made by pastor and people to master it, reference is necessary to previous years. A careful statement was made to the church on the eleventh of May, 1879, by a special committee reviewing the whole matter.

This committee reported as follows : —

The present debt of the society is \$7,500; the yearly expenses, \$2,200. The average income from the taxes and rent of pews is \$1,200, leaving a deficiency of \$1,000 to be raised each year.

For ten years, from 1866 to 1876, an annual subscription was made and resulted in the average sum of \$520. This was not sufficient to meet the expenditures, consequently the debt of the society constantly increased. During the past three years a weekly Sabbath collection has been substituted and has resulted in an average annual collection of \$820, being a gain of \$300 per year over the amount realized by subscription. Even this latter method, though more successful than the former, has not fully met the necessities of the case.

This "latter method," referred to as having been reasonably successful, was the "weekly envelope" system introduced by Mr. Phipps in 1876. A printed circular was issued to all members of the congregation asking them to designate on an enclosed pledge card the amount they would endeavor to give to the church each week for a year. To every one who made the requested pledge a number was given, also a package of fifty-two envelopes, each bearing this number. As the envelopes came in from Sunday to Sunday, the treasurer credited their contents to the account of the contributor. All the money received was appropriated as follows: the deficiency in expenses not met by pew rentals and taxes was to be first

met, and the balance divided between five benevolent societies in a specified proportion.

The plan worked well. One hundred and nine persons took pledges, ranging from two cents to two dollars a week. The whole amount paid in during the first year by this method was \$1,067.98. This, let it be understood, was entirely in addition to pew taxes, which in the same year amounted to \$1,162. The receipts for the year were about \$200 more than the running expenses. Unfortunately there were heavy sums to pay for interest on the debt, and the five benevolent societies did not get much that year.

If the "envelope system" had not been dropped soon after, but had been persistently used until every man, woman, and child in the congregation had been educated up to the use of it, there is every reason, from the experience of other churches, to suppose that ere this it would have been found an ample solution of the vexed problem of raising the yearly expenses of the church, and possibly it would have supplanted the pew rentals entirely. As it is, the church found it wise, in 1894, to have recourse to it again in the use of the offertory calendars, and it seems probable that increasing dependence will be placed upon the method in coming years.

To return again to the problem of 1879. The committee, whose report has been quoted, in view of the objection made by some to having an offering taken at every church service, recommended that boxes should be placed in every pew, and that at a given word from the pastor during the Sunday service each worshiper should place his offering therein. Somehow this recommendation did not strike the church favorably and no action seems to have been taken.

Meanwhile the people of the community showed that

they could rise to an emergency again as they had in the past. When, in 1878, about \$500 was needed for painting the church and repairs, it was quickly subscribed, in spite of the financial distress of the preceding years. This and other things set Mr. Cowan to thinking and planning. He consulted other ministers who had successfully raised large debts. Early in October, 1881, he invited about twenty of the men of the congregation to gather at the home of Mr. Wight, opposite the church, to consider matters of especial interest. When they were assembled Mr. Dana presented the financial situation, and Mr. Cowan followed with an urgent appeal that the obligations be met by a special effort at a Sunday-morning service. This plan was favorably received. Then it was suggested that a beginning be made then and there, and before the meeting dissolved about \$2,500 was promised.

The next Sunday the pastor took the congregation by surprise. He announced that they had come together to raise \$7,500. A treasurer was appointed and subscriptions were called for, the pastor leading off with \$500. The people caught the inspiration and soon responded from all sides. At the end of two hours the meeting closed with nearly the whole amount pledged.

It must have done the pastor's heart good to have received the following letter a few days after:—

BOSTON, October 19, 1881.

Dear Mr. Cowan,—Let me say that I like your way of raising a church debt. And as we have made the church our summer home, you must allow me to lift a little with the rest. Please find my check for \$500.

Very truly yours,

W. S. HOUGHTON.

The final account was rendered on the eighteenth of September, 1883. A debt which with accruing interest

amounted in all to \$7,699 had been entirely cleared away. This, added to the floating debt of \$400 which had been raised in 1880 by twenty-five-cent shares, made a total of \$8,099 given within four years in addition to all running expenses. When the year 1884 opened the church and society breathed more freely than had been possible for many years.

Mr. Cowan's pastorate was a period of organization. The Ladies' Home Missionary and Church Aid Society was started in March, 1879. Three years later the Young Christians' Circle, afterward the Young People's Society of Christian Endeavor, began its useful career. The children were enlisted in the work of foreign missions through a society called "The Penny Gatherers," which met on Saturday afternoons once in two weeks and made useful and ornamental articles for sale. This society had as many as fifty-three members in 1886. In 1890 it reported over \$55 in contributions. The Junior Endeavor Society, formed in 1893, was its successor.

Other organizations which sprang up for a short time were the Temperance Reform Club and the Wellesley Literary Association. A young ladies' mission circle was changed in 1881 into a Young People's Missionary Society, which in turn was merged into the Society of Christian Endeavor.

It seems remarkable that the church lived until 1881, for eighty-three years, without any by-laws or standing rules on record. So strong is the instinct of the New-Englander for doing things in an orderly fashion and after the manner of the fathers that apparently by-laws were not thought necessary to regulate the conduct of church matters. But in 1881 the first code was drafted, and since that time the earlier lack has been atoned for by a succession of three new codes.

One of the most notable successes of Mr. Cowan's pastorate was the systematizing of the benevolences. Since the effort of Mr. Newcomb to develop and widen the interest of the church in missionary gifts, so successful during its short continuance, the church seems to have let matters shape themselves. Between 1846 and 1881 benevolent contributions are not recorded on the church treasurer's books, with the exception of what was given for the needy at the communion. The only reference made to the matter is the occasional item that the church voted to contribute to specified objects. These objects were for the most part limited to the Home and "Foring" Missionary Societies, the latter always having the proceeds of the monthly concert. Occasionally an extra contribution was made, as, for instance, \$100 to Drury College, Missouri, in 1875, and \$50 to the Boston Tract Society in 1867.

Beginning with the annual report for 1880 there is a detailed statement of benevolences, including the amounts given by the ladies' societies. The total benevolences of 1880 were as follows :—

Home Missions	\$249.83
American Missionary Association	46.18
Foreign Missions	418.08
American Congregational Union	32.18
Boston City Missions	42.66
	<hr/>
	\$788.93

This certainly was a remarkably good showing. Compare it with the "financial exhibit" for 1889 :—

Foreign Missions	\$688.55
American College and Education Society	28.91
Home Missions	390.33
American Missionary Association	231.84
Sunday-school Missions	66.20
New West Education Commission	59.00

American Congregational Union	\$63.62
Various objects	73.99
	<hr/>
	\$1,602.44

These two statements include all that was given by the church and its organizations in each of the two years. The increase in the nine years is a tribute to Mr. Cowan's faithful effort and his own generous example. The falling off of the present decade has been due largely to the increase of home expenditures, which seems to have been on the whole quite justifiable.

An important change was made in 1884 in the creed and covenant of the church. It was still deemed essential that all who entered the church should assent to an elaborated statement of belief. But fifty-six years inevitably work some modifications of belief in every church, and it was felt that the statement of "orthodox" doctrine prepared in 1828, and only slightly modified in the revision of 1859, could be changed for the better. Therefore the church committee presented a revision. The new statement¹ of belief was composed of the Apostles' Creed and a series of articles skillfully constructed by interweaving the words of Scripture. This was adopted and is still in use. In 1885 the church published its third manual, giving in compact shape all the information needed for an intelligent understanding of the church and its work.

Two pieces of property came into the possession of the church which are of unique value. One was a share in the General Theological Library of Boston, purchased for \$100, and perpetually entitling the pastor of the church to have free access to the very valuable collection of books there gathered. The other was a bequest of \$750 from Mr. George Smith, the income of which should be ex-

¹ See Appendix IX.

pended "in procuring gifts for and in the entertainment of the children of the Sabbath-school at Christmas."

Through the kindness of Mr. C. C. Greenwood, town clerk of Needham, the old sounding-board, originally erected in the first meeting-house of the West Precinct, was returned, after having been carried to Needham many years before, and for a time was restored to a place in the church.

It is not surprising that a church which could pay off its debts and give so much money in benevolence should show a corresponding religious development. Mr. Cowan was as earnest in this direction as in the other. Pastor's classes were not infrequent. The parish was carefully visited. The prayer-meetings were earnestly and helpfully maintained. There was an increasing religious influence going forth from the young people's meetings. The missionary meetings were systematized under a careful plan, and many enlisted in the work of gathering and giving information.

The harvest of years of preparatory effort came in 1890. Beginning with the Day of Prayer for Colleges in February, Rev. B. Fay Mills conducted services for five days. The College united in the services, and the first sermon was preached in the chapel on Thursday afternoon. The remaining services were held in the church, three being held on Saturday, three on Sunday, and two on each of the other days. The attendance was very large and the whole community was roused. Mr. Mills has always had an effective power to compel the attention, and his method, like that of evangelists usually, was to concentrate every effort upon an immediate decision to enter the service of Christ. The meetings were continued for a few days by the pastor and by special preachers. Dr. Boynton came from Boston, and Dr. Mears

from Worcester, to aid in them. Then for a week further special meetings were carried on by Mr. and Mrs. George C. Needham.

A large number of the young people came forward and declared themselves as ready to be disciples of the Master. Others also were moved to make the resolve over which they had hesitated for years. It was Mr. Cowan's privilege to receive forty persons to the church on confession of faith in the months of March and May.

The great value of a revival lies in the impetus it gives to many persons to take just that positive, outspoken attitude of loyalty to the Master Christ which they need to take in order to become strong in true character. But no revival can do much more than this. Those who are stirred into Christian activity by its influence invariably need the training in faith and good works which time brings. Mr. Mills did a good work in Wellesley in influencing many to enter the ranks of Christ's disciples. Not all would agree with everything he said or with all the methods he used. He himself does not now agree with all that he believed and taught eight years ago. But there are many in Wellesley who thank him gratefully for the help he was enabled to give them in coming into a truer life of Christian usefulness.

At the close of this revival season Mr. Cowan felt impelled to give up the pastorate. His early intention had been to resign after ten years of service, but in 1888, when the decade ended, the society granted him a six months' vacation with salary continued, and the matter of resigning was postponed. But in May, 1890, he felt that the right time had come, and on the thirtieth of June he was dismissed by council.

The growth of the church during this pastorate was so remarkable that a summary of facts and figures may well be given a place.

NOVEMBER, 1878, TO JULY, 1890.

Membership of church at the beginning	150
Membership of church at the close	271
Added on confession of faith	128
Added by letter	82
Church debts paid	\$8,099
Benevolent contributions	\$12,154
Current expenses	\$22,578
Supplies to missionaries (estimated)	\$900

After leaving Wellesley Mr. Cowan spent some time in rest and study. In 1892 he began work in his present pastorate over the Presbyterian Church of Canastota, N. Y.

The year 1890 is surely one to be noted in the history of the church. Never had there been so bright an outlook for the future. With the changing conditions which had already begun to influence the church life there was also a larger body than ever of loyal men and women, young and old, ready to go forward with the new work of new days, and to meet unhesitatingly the problems of the future.

CHAPTER VI.

THE END OF THE CENTURY.

As far back as 1801 the inhabitants of the West Precinct expressed their desire to be incorporated as a separate town. More than once since that time petitions have been sent to the Legislature seeking legal separation from the eastern half of Needham, but not until 1881 was the desired result attained. In that year a pamphlet was printed by the Wellesley voters showing why the division should be made. From this source we quote the following statements : —

Needham comprises about 15,000 acres of land, of which 13,000 are taxed. The present population is 5,261, and the valuation \$4,366,267.

Along the proposed division line is a belt of territory about a mile and a quarter in width, with very few dwellings upon it, which separates the two parts as clearly as a mountain range or broad river. Within, or bordering upon, this belt are situated three large cemeteries, for a long distance the Sudbury River conduit, and a large expanse of swamp and forest. Within it, too, is located the poorhouse and Town Hall, all in one, where the paupers dwell and the voters transact the public business.

Each side has its own railroad, post offices, churches, high school, grammar schools, library, and societies.

The children never meet in the schools.

Not a family on the east attends church on the west ; nor one on the west, the east.

No one crosses the line for his mail, or groceries, or his literature, or his amusement, and the only place of meeting is in the woods, in the poorhouse, a mile or more from the nearest village, where men succeed in misunderstanding each other, and, through ignorance of the needs of each section, wasting the money of the town.

The population of Needham, after division, will be 2,538; its valuation, \$1,750,000.

The town of Wellesley will be about four miles long by two and three quarters broad, will contain about 2,600 inhabitants, will have a valuation of about \$2,500,000.

There was an exciting time in the old Town Hall in the woods on that day in 1881 when the question of petitioning the Legislature to divide the town was to be decided. The men of the east opposed division, but the men of the west were not to be balked again. Perhaps they remembered a time in 1774 when their ancestors failed to get up early enough one fine morning to prevent their brethren in the east from raising the new meeting-house on the old site.

So this day, remembering that the Town Hall was none too large, they turned out with the early cock-crowing, and in full force occupied the Town Hall almost to its full capacity; and the opposition was compelled to voice its chagrin in the open air.

On the sixth of April, 1881, the new town of Wellesley gained a legal standing in the Commonwealth. In the seventeen years which have passed it has far exceeded the most sanguine hopes for its growth. The name Grantville has given place to Wellesley Hills. Rice's Crossing has grown into Wellesley Farms, and is honored with a post office. An electric railroad parallels the steam railroad from Lower Falls to Natick. The population is now about 4,500, and the real estate valuation \$4,801,925. There are five public schools in the town in addition to the High School, with over six hundred pupils. The annual expenditures of the town amount to more than \$100,000, and the tax rate is \$11 on a thousand. A Town Hall and Public Library building, valued at over \$150,000, and a High School building worth over \$40,000, are public possessions to be proud of.

Wellesley College has outstripped its founder's expectations in many directions, and the limit of three hundred students has widened to nearly eight hundred. Dana Hall, with its hundred young ladies and handsome group of buildings, has a record throughout the land which any school might envy. Private schools for boys are finding their way into the town to complete the list of educational opportunities.

The closing ten years of the nineteenth century will be remembered in Wellesley as a period of marked transition from a country town to a city suburb. Already those who are taking advantage of the better transit facilities and cheaper fares to go out from the city's crowded streets and make a home where there is green grass and fresh air are finding within Wellesley limits the combination of conditions which satisfies their need. The "suburbanite" has not yet fully developed his own possibilities. There is a problem of the adjustment of his relations as a citizen, both to the crowded city where he earns his bread and the quiet home community where he eats it, which he has not wholly solved yet; but he is making progress, and both town and city will have mutual cause to rejoice in him.

In a sermon preached in the West Precinct of Needham in 1815, before a military company which was about to disband, Rev. Thomas Noyes uttered the following prediction concerning the growth of the country:—

"What an astonishing alteration in this country have two centuries produced! What was a vast wilderness now affords abundant supply for more than eight millions of rational beings, and by the smiles of heaven will, in all probability, when another equal period of time has elapsed, yield ample sustenance for six times the number that are now fed from its luxuriant soil."

Would that the good man might walk through his old parish and note how much more the century has wrought than he could have imagined. And would that we of this generation might always remember that it is because of the struggle of such as he that we are enabled to enter into the things of to-day.

The new demands of the new day have made themselves apparent in the church in various ways. Before the close of Mr. Cowan's pastorate a movement had begun for a new organ. Once more the subscription paper made its rounds, and within a year \$3,000 had been pledged and paid in. By an opportune circumstance the church was able to buy a memorial organ, just completed for a Western city, at a large reduction from its original cost. With the beginning of 1891 this organ was installed, extensive repairs made in and about the pulpit, and the church newly carpeted and cushioned.

Another sign of the times was the increase of the pastor's salary from \$1,000 to \$2,000, voted in November, 1890. As the parsonage seemed to be unsuited to a pastor's needs, chiefly by reason of its location, it was no longer counted in the salary.

Meanwhile the sexton's salary had advanced from \$100 in 1873 to \$115 in 1884; to \$160 in 1886; and \$200 in 1891. In 1893 it was increased to \$225; in 1896, to \$300; and in 1898, to \$350.

A similar growth is shown in the amounts paid the organist. In 1874 the sum was \$200; in 1876 it was reduced to \$100; in 1883 it rose to \$175; and in 1891 it was again \$200. This was raised in 1894 to \$260, and in 1896 to \$450. Beginning in 1887 with \$140, varying appropriations have been made each year for singing, rising as high as \$500 in 1895.

These figures suggest that the beginning of the present

decade marked an increased attention to the music. This was especially emphasized by the efforts of Dr. Eldridge Mix, who was acting pastor of the church from early in 1891 to the first of June, 1892. He was an enthusiastic music lover and himself drilled a volunteer choir. A special effort was made to develop congregational singing. Special "sings" were held on week-day evenings. The good results are manifest to-day in the singing of the church services.

A word should be said here concerning the hymn books used. In 1887 the earliest of Dr. Charles S. Robinson's hymn books was supplanted by the latest, "*Laudes Domini*." This was a marked improvement, and the church gained its first introduction to the new music of the English composers, whose tunes, written for sacred hymns, are easily superior to all others. During the eleven years which have passed great improvement has been made in church hymn books, and already the time has come for the consideration of another step in the direction of the best church music.

The method of purchase of a hymn book has varied. In the case of the copies of "*Laudes Domini*," one book for each pew was paid for by the church and further books bought by each pew holder as he saw fit. The disadvantage of this method becomes apparent as the years pass and the church books wear out. Owing to the part private ownership it is impossible to make an even distribution of books in the church; and many pews are inadequately supplied, even though the occupants during service are quite as estimable in character and sometimes better singers than those who sit in overstocked pews. The more comprehensive method will probably rule in future, and the church will own all needed equipment and make liberal provision.

The chapel services were provided, in 1880, with "Spiritual Songs for Social Worship," the books being bought and owned by individuals. In 1886 the church provided copies of "Gospel Hymns Combined." In 1894, 125 copies of "Laudes Domini for the Prayer-Meeting" were introduced and remain in constant use.

Early in 1891 it was deemed advisable to take advantage of recent legislation and secure the regular incorporation of the body of church members, thereby entitling the church to hold property and exercise all the functions of a corporation. The meeting for the organization of a corporation was held on the sixth of February. Officers were elected as follows: Moderator, Benjamin H. Sanborn; Clerk, Rev. Edward N. Pomeroy; Treasurer, Henry H. Brown; Standing Committee, Albert Jennings, Henry H. Brown, Benjamin H. Sanborn, Charles B. Dana, Rev. Edward N. Pomeroy. By-laws were adopted, and there remained only the legal certificate from the Secretary of the Commonwealth. This was issued on the sixteenth of February, and a corporation with the name of the "Wellesley Congregational Church," for the purpose of establishing and maintaining the public worship of God in accordance with the principles and doctrines of Congregational (Trinitarian) churches of the United States, was declared to be established.

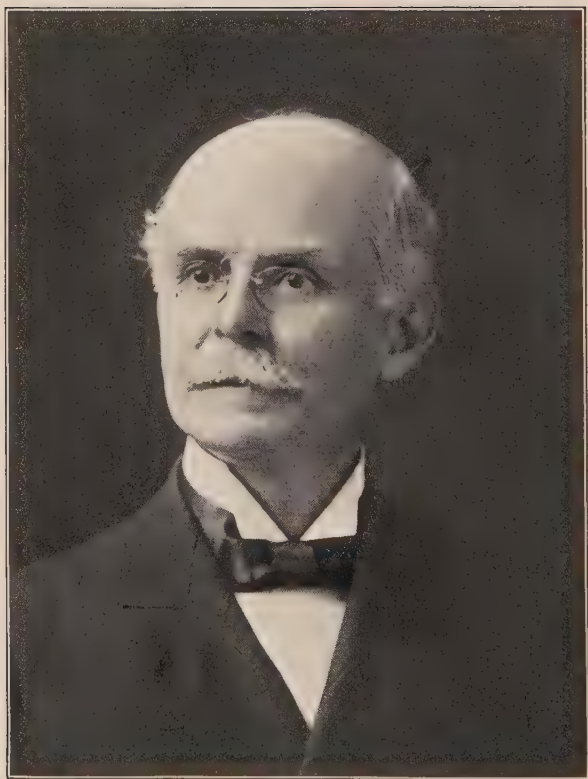
There remained no further occasion for the separate existence of the "Wellesley Congregational Society," and on the twenty-seventh of February, 1891, by a vote of 29 to 0, the society voted to "transfer, assign, and set over to the corporation known as the Wellesley Congregational Church the real estate and all other property owned by said society, together with all claims due."

This change is manifestly in the direction of unity and simplicity in the organization of the church. It also

places the control of the church's financial affairs in the hands of those who are most concerned, namely, the adult members of the church. The complaint may be made that this is unjust to those who attend and support the church but are not members. There would be justice in such a criticism if membership in the church implied what it did in the early part of the century; but it does not. Then, as has been before shown, church membership was based on a profound religious experience, chiefly emotional, through which one must have passed into a state of harmony with God. To-day no less sincerity and genuine devotion to God are asked of one who would enter the church. But it is recognized that differences in temperament and training make equal differences in emotional experiences of religious fervor. The church is willing to take those who desire to enter the service and fellowship of the Master, and to cease insistence on specified religious experiences.

Again, in the matter of the statement of belief, the century has brought about a change in the emphasis laid upon the candidate for church membership. Formerly the assent to every article of faith was rigidly required on the theory that the church existed not only to save lives but to continue intact an orthodox theology. But the confines of truth are far more extended than they used to be; and it is impossible to bound the nature of God and define all his purposes for mankind in as rigid language as the fathers were wont to use. Therefore the church has become willing to make the service of Christ and devotion to the kingdom of Christ the supreme qualification for membership, using its statement of doctrinal belief, not as a barrier against thought, but as a suggestion to further grasp of spiritual truth.

It would seem, therefore, that every one who had found



REV. LEWIS WILDER HICKS.

in Jesus a revelation of God and an ideal for man, who could see in him "the way, the truth, and the life," would find no hindrance in entering the fellowship of the church. And surely those who, in the present situation, are unwilling to enter this fellowship can find no just cause for complaint that they are not given a vote in the direction of church matters.

On the thirteenth of December, 1892, the eighth pastor of the church, Rev. Lewis Wilder Hicks, was installed; Rev. J. W. Cooper, of New Britain, Connecticut, preaching the sermon. Mr. Hicks had been in the pastorate for eighteen years, having had charge of Congregational churches in Woodstock, Vt., Wethersfield, Conn., Pueblo, Col., and Denison, Tex.

At the opening of 1893 the church was once more entirely out of debt, the sale of the parsonage during 1892 having sufficed to clear off all incumbrances. There had been a serious difference of opinion in regard to the first attempt to select a pastor, and the feeling aroused threatened at one time to result in permanent injury to the church. But Mr. Hicks soon found his way into the hearts of his people, and by his unfailing kindliness and Christian common sense succeeded in bringing unity out of the varying views. When he left the church, in 1896, he had the satisfaction of knowing that he left it as united as ever before.

Another special service rendered by Mr. Hicks was the planning of an extension to the church buildings. For many years the ladies had longed for a parlor. To that end they saved money and bent their energies until, in 1893, the matter was discussed in church meeting; but nothing further was done for more than two years. In November, 1895, a plan was adopted and a building committee appointed with the authority to expend \$5,000.

The first proposition was for a small addition, but chiefly through Mr. Hicks' influence the final plan adopted provided for a much more comprehensive extension. On the eighth of April, 1897, on the evening of the installation of Mr. Hicks' successor, the new "parish house" was opened.

It has already proved its value. On the first floor are three classrooms, opening into one another and into the chapel, a ladies' parlor furnished in unusual taste, and a well-appointed kitchen. On the second floor is a large hall available on Sundays for the primary department of the Sunday-school, and on week days for the boys' club and for social suppers. There is also here a well-appointed room for the kindergarten department of the Sunday-school. Lighted by electricity and kept heated all through the winter, the new building furnishes facilities which few churches enjoy.

The new building cost in all about \$6,000. Of this sum all but about \$600 has been secured. From the precedents of the past it can be safely predicted that it will not be long before this debt, like all the others, will be cleared off.

Owing partly to his health and partly to the call to care for an aged relative, Mr. Hicks resigned the pastorate in April, 1896, and during the following month was dismissed by council. He has since resided in Hartford, Conn., without pastoral charge. In the early summer of 1898 he was elected a trustee of the Hartford Theological Seminary and an editor of the *Seminary Record*.

The four years from 1892 to 1895 were marked by large accessions to the membership of the church. Seventy-eight persons were received in these four years, fifty-one of them coming by transfer from other churches. This indicates the growth of the community by the incoming

of new families. A corresponding suggestion as to the character of Wellesley is shown in the fact that during the six years from 1892 to 1897 sixty-four letters of dismission to other churches were issued. It is inevitable in a college town that there should be this constant coming and going. The privilege and responsibility of the church now lie in the most perfect adjustment possible to the conditions of the place and time.

Early in 1897 a call to the pastorate was given to Rev. Edward H. Chandler, of the Union Church, Taunton. Mr. Chandler accepted, and began work in March. On the eighth of April he was installed, with sermon by Rev. George A. Gordon, D.D., of the Old South Church, Boston; installing prayer by Rev. John S. Chandler, missionary in Madura, India, and brother of the pastor; and charge to the pastor by Dr. T. T. Munger, of New Haven, Conn.

Mr. Chandler is the son of a missionary, and, though born in this country, spent nearly eleven years in South India. After graduation from Andover Seminary in 1888, he spent a year in post-graduate study. For two years following he served as assistant editor on the Pilgrim Series of Sunday-school lesson helps. Another year was given to the preparation of the new Blakeslee lessons. In 1892 he entered upon his first pastorate, in Taunton, Mass.

The story of the century as told in the preceding pages is meager enough. The record of votes passed hardly suggests the throbbing life that animated those who have made the church what it is.

All the religious aspirations, the quiet influences, the humble but heartfelt prayers, the earnest communion of God-fearing souls, cannot be represented by such an account as this. To know them truly one must have felt

them. There is no adequate way of catching the subtle spiritual influence of a pure Christ-life and putting it into such words as will make it live again in the reader's life.

There have been a multitude of such lives in the company of those who have been of the fellowship of the church. One of the noblest of them all was ended here on earth within a few days of the centennial day, after having blessed the church and community for nearly fifty years. God has surely been kind to any church in granting to it such fair growths of his own divineness in human lives.

The beginning of the second century of this church's life is almost coincident with the beginning of the twentieth century of the Christian era. What glorious promise is held in the coming years! The church may well rejoice in the prospect opening before it. The kingdom of Christ, where men honor God as Father and look upon each other as brethren, was never so much of a reality. Already the nations talk to one another of universal peace. Everywhere are the monuments of Christian philanthropy and godly aspiration. From innumerable communities are going forth into human life refining influences which prepare the heart for the friendship of Jesus.

The name of Wellesley has gone round the world, borne by the Christian women who have here been roused to higher ideals and inspired to enter the life of service. It stands for enlightenment and lofty purpose, and no small part of the significance which it carries is due to the past influence of the Wellesley Congregational Church.

CHAPTER VII.

WOMAN'S WORK.

BY JULIA A. EASTMAN,

WHOEVER undertakes to write the story of woman's work in our churches must be impressed first of all by the changed conditions which the years have brought in the character of these activities.

No person to whom the influences surrounding New England life are familiar can question the importance, from the beginning, of the feminine factor ; but the early church records will be searched in vain for any recognition of this factor. Through their husbands and sons the wives and mothers of that remoter time caused their power to be felt. The devout life which refined and consecrated the small home circle, the voice which at the mothers' meeting was raised in prayer, the careful work of the Sunday-school teacher, these find no place in the written history of those earlier days.

Assigned responsibility and official position of women in the churches would seem to be an evolution of the last generation. The same is true of separate organizations for beneficent purposes.

On the records of the West Precinct, under the date March 24, 1841, may be read the following vote: "That there be a committee of three to confer with the ladies on the parish debt and suggest the plan of procedure."

This constitutes the first mention of women as co-workers, but there are several allusions, later on, to their help in the financial crises. Beyond this there is nothing

until the time when special mission work was undertaken by them.

On the twenty-fifth of June, 1868, a number of ladies met in the parlor of Mrs. Durant and organized the Wellesley Ladies' Foreign Missionary Society.

This society, which was auxiliary to the Woman's Board of Missions, is believed to have been the first of its kind organized outside the Boston churches. It antedates by six years the formation of the Middlesex Branch with which it is now connected.

At the outset the controlling board consisted of six officers. Of these only one, the president, Mrs. Webber, has died. The others were Mrs. Phipps, Mrs. Dana, Mrs. Wiswall, Miss Hannah Rollins, and Miss Elizabeth Horr.

The object of the organization was "to engage the earnest and systematic coöperation of the ladies of Wellesley in order to advance the evangelization of females in foreign lands."

The regular meetings of the society were held quarterly until 1877. Afterwards a monthly meeting was found to result in an increased attendance.

The record of these meetings shows many interesting reports of the experiences of missionaries temporarily in this country, of letters read from workers abroad, and of enthusiasm aroused by means of photographs and articles of foreign manufacture produced to illustrate accounts prepared by members of the home society. "Last but not least," to quote the words of one who for fourteen years was the efficient secretary, "let us not forget the influence of blessing upon ourselves and others of the prayers offered that God would bless his own work in bringing all to the knowledge of himself."

Of the society's contributions in money it may be well to state that its first, presented in the autumn of 1868,

came from twenty-seven members. During the twelve subsequent years these contributions amounted to more than twenty-five hundred dollars. In the ten following years up to 1890 this amount was increased to six thousand dollars.

As the society is an auxiliary of the Woman's Board of Missions, the appropriation of these funds has been largely directed by the officers of that society. It has taken the direction of life memberships, the support of designated missions and schools, and sometimes the maintenance of individual missionaries.

Among the women whose official connection with the society has been of long duration is one who discharged for twenty-six years the duties of treasurer, Mrs. C. B. Dana, and Miss Elizabeth R. Horr, whose records as secretary cover a period of fourteen years.

In addition to these should be mentioned the name of a friend who, always zealous in promoting the good of this society, was for fourteen years president, as she is now an honorary president, of the Middlesex Branch, Mrs. E. N. Horton.

Another and very important department of woman's work is that of the Home Missionary and Church Aid Society, organized in 1879 under the presidency of Mrs. H. M. Burrill. From the first the beneficent activities of this society have been directed toward struggling schools in the South and West, the families of needy home missionaries, and also in the way of helpfulness toward the necessities of our own church.

The monthly meetings have been so carried on as to create an increasing zeal for the cause which the association represents. Its members have kept themselves carefully informed by means of letters, papers, and addresses of invited guests concerning the experiences, trials, and needs of laborers in the home missionary field.

During the thirteen years from 1885 to 1898 the sum of sixteen hundred dollars has been expended by the society for the work of home missions. Besides this, boxes and barrels containing groceries and clothing to the estimated value of three thousand dollars have been sent to the families of these missionaries.

In addition to this good work the society has accomplished much in aid of the home church. Their funds have repeatedly been employed in paying the interest on the church debt. The building of the new annex was something which for years enlisted their most zealous efforts. The funds required for the building and equipment of the much-needed Sunday-school classrooms, as well as for the long-desired ladies' parlor, were raised by indefatigable effort on their part. Letters were written to friends abroad, solicitation was made from those at home. There were lectures, concerts, and other entertainments. There was much generous giving and not a little self-sacrifice, and all hailed the joyful completion of this good work in April, 1897.

In September of the same year the various benevolent activities of the church were combined, and a new organization was formed under the name of the Woman's Union of the Wellesley Congregational Church. Its object is "to unite its members in Christian work, increase their mutual acquaintance, and to build up the religious life of the church."

There are four departments of the Union, namely, Home Missions, Foreign Missions, Local Church Work, and the department of the Home. Each of these departments is directed by its own board of officers.

The work of the Home Missionary department is auxiliary to that of the Home Missionary Association, as that of the Foreign Missionary department is auxiliary to the Middlesex Branch of the Woman's Board.



THE CHAPEL AND EXTENSION OF 1897.

From a photograph by Mr. I. H. Farnham.

The Local Church organization looks toward the uplift of the church life in its social and charitable aspects, and to the development of its financial interests, while that of the Home connects itself with the family life of the church and the community.

The constitution provides that the receipts from the annual membership fees of one dollar each shall be apportioned as follows: Two fifths to the department of Foreign Missionary work and the same to Home Missions. The remainder shall be divided according to the direction of the general board. Separate contributions are made by each department and are controlled by the several treasurers. With this exception, all the receipts of the Union are paid into the general treasury and dispensed by order of the Board of Directors.

The meetings of the four departments are arranged for the four successive Tuesdays of each month.

The outcome of this first experimental year in the history of the Union leads to a hopeful forecast as to the results of this broad and systematic plan of church activity.

In the year 1881, during the pastorate of Rev. P. D. Cowan, the Pastor's Aid Committee was first formed. This movement proved to be a step onward, and much good was done by ladies who acted on the committee in looking up and visiting strangers coming into the town, and in making to them proffers of church and social hospitality. Their province included also the finding and ministering to cases of sickness or of need.

Among the individual benefactors of the Wellesley church mention should be made of the bequest of Miss Betsey Brown. Her legacy, amounting to about six thousand dollars, received in 1856, was given for the purpose of "enlarging and enclosing the burying ground in a

suitable manner." The responsibility of this money was transferred by the precinct to the Wellesley church, where the residue of it is now known as "The Betsey Brown Fund."

Another woman whose name should not be forgotten was Mrs. Persis Ware. She left money which, in 1851, was used toward the purchase of the communion service now in use in the church.

It is impossible in an article such as this to include all that might be said concerning the work of women in the Wellesley church. A careful review of our century of history might reveal much more of active effort for the upbuilding and strengthening of our church which is set down upon no written page.

Church edifices have been erected, needs have been cheerfully met in the way of furnishing, the enlarged expenses of modern demand have been incurred, and always with the cooperation of the women of the church.

Standing on the threshold of another century of her life, may we not hope that the broader opportunities of the new time may result, by God's blessing, in far richer harvests, as the fruit of woman's care and labor?

CHAPTER VIII.

THE SUNDAY-SCHOOL.

BY FRANKLIN B. INGRAHAM.

THE story of the Sunday-school of the Wellesley Congregational Church cannot be properly understood without some consideration of its relations to the general Sunday-school movement. Great antiquity is claimed for the "Bible school," the rabbis affirming that before the flood Methuselah was a teacher, that Abraham became a scholar at the age of three, that Jacob was a good boy (first of the type, perhaps) and went to Bible school, while Esau was a bad boy and did n't. Through all the history of the Israelites the Bible school is traced, declining and prospering with the ebb and flow of Hebrew piety. It is well known that in the time of Christ the Bible school flourished, and in the early Christian Church was a prominent and helpful feature of church work. In the dark ages this lamp was extinguished, but with the Reformation came a revival of instruction by catechising. Catechisms multiplied, every leader preparing one or more. Luther prepared two, and urged their use most earnestly. "God maintains the Church through the schools," and "I would that nobody should be chosen a minister if he were not before this a school-teacher," are characteristic words from him. A question and answer from the Heidelberg catechism show the feeling of the time: "What doth God require in the fourth commandment? First, that the ministry of the Gospel and the schools be maintained."

The beginning of the modern Sunday-school is usually

traced to the school organized in Gloucester, England, in 1780, by Robert Raikes, who sought to make some headway against the prevailing ignorance and immorality by establishing Sunday teaching not only of the Bible but also of the essentials of common school education. The reports of the moral depravity of the times, both in England and America, are appalling. The first part of the eighteenth century marks the lowest ebb of ignorance and vice in this country. Mr. Noyes' statement in his acceptance of the call to this pastorate is mild compared with that of some divines. The revival brought about by the great preachers of that day restored also to its former usefulness the Bible school.

Robert Raikes' school was the example rather than the model, for his was practically a day school held on Sunday. Its sessions began at ten in the morning, continuing, with an hour allowed for dinner, and attendance at the afternoon church session, until half-past five. The four teachers were paid for their services, and the rudimentary studies were taken up in addition to vigorous catechising. The first Sabbath-school in America was founded in Virginia in 1785, and others followed slowly, Massachusetts not at first taking the lead. The testimony to the value of these early Sabbath-schools is almost unanimous among writers of all shades of belief on the history of those times, the most sweeping statement being that "America was saved to Christianity by Sabbath-schools." At first, however, it is said that "the Sunday-school was received with little favor by church officers, since it was regarded as encroaching upon the prerogatives of the clergy, the proper leaders in religious instruction." It is possible that Rev. Thomas Noyes was influenced by this feeling, for during most of his pastorate public Bible instruction is said to have been conducted only by the pastor.

In the quaint little record book of the West Needham church is found the beginning of the Sunday-school, or rather of the Bible school which preceded the Sabbath-school :—

“April 19, 1806. The church tarried after lecture and took the subject into consideration respecting religious meetings for the purpose of acquiring a more particular and practical knowledge of the Bible ; for this purpose they chose the pastor and Deacon William Biglow and Deacon Asa Kingsbury to confer together and report.”

“May 20, 1806. The committee made the following Report which was accepted by the church, that their meetings be held the third Thursday after every lecture at the meeting-house, and that the religious meeting begin and end with prayer to God ; and that a chapter be previously assigned to be read and explained, and all who desired to join be admitted to attend.”

At some time not now exactly known these religious meetings, “the third Thursday after lecture,” were supplemented by regular Sabbath-school sessions, beginning probably with catechising of the children by the pastor between the morning and afternoon sermons, with more formal exercises in which Mr. Timothy Bullard assisted the pastor. Some time between 1820 and 1828 a Sabbath-school was organized. Mr. Noyes also catechised the children in the district school, and his visits there were anticipated with pleasure mingled with awe. One of the oldest living members of the early school recalls that her oldest sister told her she was a member of the Sabbath-school as early as 1820, and was given as a prize a little book still in existence, which bears the date of publication, 1820. She thinks the school held summer sessions as early as 1820, and after a stove was purchased, in 1824, the school was kept up during the year. The

church records add one more ray of light on this point: "March 26, 1828. Voted, to take the Sabbath-school under the patronage of the church." In Mr. Noyes' written statement to the church previous to his resignation in 1833, he speaks of "the Sabbath-school, the Bible class, and biblical lectures," as established exercises of the church. Whether or not Captain Timothy Bullard was ever superintendent cannot now be stated positively, but at any rate he was an active assistant, and "having an ear for music but no voice," he for a considerable time led the singing of the school with a clarinet.

When Mr. Sessions became pastor, in 1833, one of the first things undertaken was a reorganization of the Sabbath-school and the adoption of a constitution. The work was thoroughly done, and the constitution, dated May 1, 1834, contains many admirable provisions. The first article specifies the officers, who are to "be chosen by ballot." The "rules" found in the records directly after the constitution say that "teachers and scholars shall elect officers and teachers," but for several years beginning strangely enough with 1836, two years after the adoption of the constitution, the secretary records the "annual meeting of *teachers* for the choice of officers."

The duties of the "principal superintendent" were "to open the school with a short and appropriate prayer, — read the hymn or psalm at the close of the school, and give out the lesson for next Sabbath," also with the "male and female assistant superintendents" "consult together on the best means of promoting the interests of the school, and assign the teachers to each class."

It was "the duty of each teacher to attend punctually and hear the class recite; also not only to hear the lesson, but to ask other questions and converse with their scholars personally with affection and endeavor to know

their spiritual state and set home the truths contained in the lessons upon their hearts." The teachers were further exhorted to learn each week the cause of all absences, seeing personally either the absentees or their parents, and to select and look after library books for the members of their classes.

The library seems to have formed a part of the machinery of the school from almost the first, and the earliest recorded expenditure of funds from the "collection taken once a month or as often as the teachers think proper" was for "a trunk suitable for the books of the infant class."

The first recorded election, in 1836, brings to notice two sturdy pioneers in the Sunday-school work of the West Needham church, who may be considered types of the workers of that time: Jonathan Fuller, Jr., superintendent, and Miss Abigail Ware, "female assistant." The list of teachers contains the names of eight "male teachers" and twelve "female teachers," among the latter being Miss Mary Broad (now Mrs. N. P. Gates), who is still living as this is written, and whose memory, with that of Miss Rebecca Morse (now Mrs. Harrison Hathaway), adds much to the clearness of the picture we can recall of one of the early sessions of the Sabbath-school.

It is about the year 1834 and after the long morning service the younger members of the congregation are to be found in the old church. Mr. Jonathan Fuller, Jr., a strong and manly form, stands in front of the pulpit, and leads the school in prayer; then the classes, some fifteen or twenty in number, take up the Scripture lesson. If not at this time, certainly a little later, the question book was the "Union Question Book," prepared by a committee representing six denominations, the names of which appear in strict alphabetical order on the cover: "Baptist,

Congregational, Episcopal, Methodist, Presbyterian, Reformed Dutch." The movement for the union of denominations has its origin further back than some of us imagine. One of these little question books, copyrighted in 1839, bears the legend, "More than ONE MILLION SIX HUNDRED THOUSAND copies sold." The questions are simple and direct, intended to bring out clearly the manifest meaning of the text, with no undue prominence of doctrinal statement, but with practical application to daily living, and a most reverent regard for the inspired book. There were no printed answers, nor was the text of the lesson printed, so the scholars had to go to the Bible itself. They were expected to study their lessons, and the teachers were seldom disappointed in this expectation, for the Bible was studied in the homes of that day as faithfully as the plain truths of the gospel were preached from the pulpit. The younger children learned verses from "The Good Child's Little Hymn Book," which contains some beautiful hymns, telling of God's love for little children, and others, such as "About Dying" and "Time and Eternity," which would not now be considered just adapted to the infant mind. The younger children gathered about Miss Abigail Ware, in the big box pew at the left of the door as one entered the church, and with rapt attention gazed and listened while she expounded the meaning of Bible stories, illustrated on a large card or "tablet." This tablet, more than a foot square, had on one side a picture illustrating the lesson story, and on the other the Bible verses and a column of questions. Every one who was once a member of Miss Ware's class seems to have remembered her and her teaching, whatever else might be forgotten. Her heart was bound up in her Sabbath-school work, and when she married and moved to a distant town she at once sought out the Sabbath-school

superintendent with a request for a class in a part of the room where she could talk as loud as she pleased without disturbing other classes. When seated with her new class in the box pew, in the farthest corner of the gallery, she is said to have exclaimed, "Now I shall not be home-sick." Of such strong characters was the Sabbath-school of sixty or seventy years ago composed, "for the time would fail me to tell of" the twenty whose names make up the oldest roll of teachers, and of many after them, even up to the present time, "these all having obtained a good report through faith" and abundant good works.

The short Sabbath-school hour was over all too soon, and Mr. Fuller arose to give a word of exhortation to study next Sabbath's lesson, and announce the closing hymn. It may have been one of the old familiar hymns which are still known and sung in our churches, and which are found in Sabbath-school hymn books published about that time, like, "Come, thou almighty King," "Hark, what mean those holy voices," "Come, said Jesus' sacred voice," "Lord, dismiss us with thy blessing," or the less remembered "How shall the young secure their hearts," or perhaps

"These Sabbath days will soon be o'er,
And we shall come to school no more,
We would not then endure the pain
Of having spent our time in vain."

The superintendent led the singing with the clarinet, and all the verses were sung heartily and in good time. After the session of school the scholars remained to hear their second sermon of the day, a good hour long. The membership was from seventy-five to ninety, and the attendance was more uniform than in modern days, and larger in summer than in winter, partly because the congregation, being scattered, was affected necessarily by the

severe weather, and partly perhaps because the Sabbath-school held a larger place in their lives than is the case now. A verse of a hymn sung in the earliest days of the school would cause a smile, if sung in our Sunday-school some pleasant summer day:—

“Where do little children go
When the summer breezes blow?
What is it attracts them so?
'T is the Sabbath-school.”

Soon after its reorganization, Mr. Solomon Flagg, the chorister of the church, joined the Sabbath-school and led the singing. He also drilled the school and especially devoted himself to the younger children. The verse just quoted is from a hymn printed on a handkerchief and given by a friend to Mr. Flagg's little son. From this handkerchief the children learned the hymn and sang it with great delight in school and out. It was one of the first if not the very first *children's* song ever sung in the West Needham Sabbath-school.¹

Mr. Fuller served as superintendent for twenty or twenty-five years, though not consecutively, for he made

¹ The verse above is as given by a member of the early school, one who saw the handkerchief. A little songbook published in 1835, and used in the West Needham school, prints it as follows:—

1.

“Where do little children go
When the wintry tempests blow?
What is it attracts them so?
'T is the Sabbath-school.

2.

“Where do children love to be
When the summer birds we see
Warbling praise on every tree?
In the Sabbath-school.”

Six verses in all, but the “wintry tempests blow” and “birds we *see* warbling” are evidently labored afterthoughts. An intelligent “higher criticism” relegates them to a footnote.

several attempts, with temporary success, to secure rotation in office.

Since his final resignation there have been many occupants of the office, seventeen superintendents in all, with terms of from one to seven years, but the changes have not as a rule altered the policy of the school. As the attention given to the Sunday-school in general has caused changes in the method of teaching, the Wellesley school has as a rule taken up the new ideas and given them faithful trial. The "Shorter Catechism" gave place to the "Union Question Book," with probably one other between them; the Union books in turn were laid aside for those of Mr. Newcomb, which were also dropped when he resigned the pastorate; Mr. Baker's question books were adopted during his pastorate, one of them, on the Sermon on the Mount, being commended in the records, in a paragraph concerning the members of the school who had "bravely gone to fight" in the war which Mr. Baker could not approve. When the "International lessons" were introduced, in 1872, the Wellesley school quickly adopted them and continued their use until 1891, when two classes tried the "Blakeslee lessons." These have now been adopted by the whole school. There have been several notable adult Bible classes, particularly since the main school has been able to meet in the chapel, leaving the church to the Bible class. The primary department has always been a prominent feature of the work, enlisting the services of some of the most devoted teachers whose efforts cannot be recognized by the church too gratefully. In 1896 a kindergarten department was organized, which has been very popular and has grown in numbers steadily. A home department started at about the same time flourished awhile, but has since been given up.

There is no record of the contributions and expendi-

tures of the school until 1866. Then it is recorded that for fifteen months there was received from contributions by the school \$107, and from Mr. Durant \$64, a total of \$171, most of which was given to benevolent objects. At about this time Mr. Durant gave very liberally to the school, his most valuable gifts being a large library with handsome bookcases to hold it, and a cabinet organ.

In 1872, on the first Sunday that the new chapel building was occupied, the school celebrated its fiftieth anniversary. In this same year the first authentic report of the attendance is to be found. It is given by quarters, the average for the year being one hundred and four, and the largest quarter was that ending in September, or "when the summer breezes blow." About this time is the turning point between the old and the new as regards summer attendance, the tendency becoming more strong towards a summer vacation for Sunday-school as for day school.

From its simple beginning three quarters of a century ago, with probably fifty members, the school has grown with the church. Its records in modern years show an enrolled membership as high as 270, an average attendance for the year, including the deadly summer vacation season, as high as 188, and cash receipts as high as \$384. The same earnest spirit evident in the earliest records is found in many faithful workers in all departments now. With an honorable record in the past, there are equally great opportunities and responsibilities in the future.

To meet the problems of the twentieth century under conditions in many respects almost revolutionized from those of a century ago, with the Sunday service no longer the predominating influence in the intellectual life of the community, with the Bible occupying a different place

from that which it held when it was the subject of catechising by the minister in the Sunday-school, the home and the public school, in defense of its rightful position as leader of the forces in the community that make for righteousness, the church must use the Sunday-school as never before.

Since the days of Socrates no other method has been so effective as an intellectual tonic and for instilling the truth into the mind of youth as asking questions. As George Herbert said, "At sermon and at prayer men may sleep or wander, but when one is asked a question, he must disclose what he is."

The training of the children enables the church to hold what it gains. A realization of this is sure to bring about in the near future a more thorough organization of the Sunday-school, a more generous recognition and support by the church, and a more systematic study of the Bible truths and their application to the lives of individuals and the community.

For this growth the Wellesley school is well prepared, having already taken steps toward that end, and having abundant material to draw upon for the forces needed.

Seeking the kingdom of heaven and its realization on earth may we all "become as little children."

"May we ever love this day
More than all our sports and play:
Love to read, and sing, and pray,
In the Sunday-school."

CHAPTER IX.

THE SOCIETY OF CHRISTIAN ENDEAVOR.

BY ROBERT E. ANDERSON.

FROM the vantage point of the closing years of this century we may allow to pass in review before our minds many movements in the history of the church which have been radically new in their conception of the religious needs of human beings, far reaching in their scope, and of distinct advantage in the true development of Christian life and activity in the onward march of church progress. Many of these organized movements have contributed largely to the glorious results so apparent at the present day, and we may well believe that God has used them to upbuild and strengthen his kingdom. Conceived and matured by consecrated men and women, and carried on by multitudes of faithful souls, they have accomplished results not dreamed of a century past.

About eighteen years ago there was started an organization of young people which to-day ranks as one of the most important of the present century. It occurred to a certain Portland pastor, after pondering long over the need of more active Christian work on the part of the youth of his own church, that it might be a wise plan to unite them in an organization with a twofold purpose: First, to train them in Christian work and "make them more useful in the service of God"; and second, to bring them into a closer union with the church and thus use their consecrated enthusiasm to promote the cause of

righteousness in the world. From the first the society which he organized under the name of the Young People's Society of Christian Endeavor was a success, and in a few months similar organizations had sprung into existence all over New England. Now they are found throughout the inhabited world, among many nationalities and in many denominations of the Christian Church.

On the twenty-second of January, 1882, Rev. P. D. Cowan, pastor of the Wellesley church, met his young people in the chapel and laid before them well-matured plans for a society to be established on the same principles as that formed by Rev. F. E. Clark, of Portland, Me. The suggestion met with such cordial support that a constitution was adopted and work commenced under the name of the Young Christians' Circle. Besides the officers there were three committees, the social, lookout, and prayer-meeting. The covenant which was then adopted has always been the keystone which has kept the structure intact and made it strong to accomplish the work expected of it. It read as follows :—

We, members of the Young Christians' Circle,¹ with trust in Christ as our Saviour and Lord, do covenant with each other, by his help, to live as his faithful servants, and to work together to build up his kingdom. And as a preparation for this to try to read a portion of Scripture every day, and to engage in prayer, remembering each other.

Such a promise as this, conscientiously made, proves to be a great help in the building up of strong Christian character.

The members were divided into two classes, active and associate. The first were defined as "young Christians who wish to be more useful in the service of God," and the second class as "those not willing to be considered Christians, but who should have all the privileges of the society

¹ Changed in 1886 to the Young People's Society of Christian Endeavor.

except a vote." The first prayer-meeting was held on the twenty-ninth of January, 1882, in the small room between the church and chapel, now used for the Sunday-school library. For nearly six months twenty-five young people gathered there, for a half hour of prayer and praise. In June of the same year this room was abandoned for the larger one on the east of the chapel, which was better adapted to the needs of the society.

In the early records may be found an entry stating that in July, 1882, "a Mr. Clark spoke to the members, giving practical suggestions as to the method of work." This was none other than Dr. F. E. Clark, now president of the United Society of Christian Endeavor.

At the end of the first year there were nineteen active members enrolled, and the attendance at the prayer-meeting had gradually increased until the numbers were doubled. In October, 1881, Mrs. Cowan had formed what was known as the Young People's Missionary Society, and it was the custom to hold a missionary meeting on the first Sunday of the month, the other Sunday evenings being given to the regular prayer-meetings. As the members of these two organizations were identical, the missionary society was merged into the other in October, 1886.

Some misunderstanding seemed to exist as to what was expected of the committees, and therefore in December, 1882, the constitution was revised, stating more clearly the exact duties of officers and committees. The roll was also revised, and the names of those only who were in sympathy with the movement were retained.

By the year 1885 there were unmistakable signs of growth. The number of active members had increased to fifty and of associate to thirty-five. The time of the prayer-meetings was lengthened from thirty to forty-five

minutes, and the constitution and topic cards were printed for the first time. In fact, the growth was so rapid that early in the following year the question of using the chapel was seriously discussed, although nothing definite was done until later.

On the thirteenth of May, 1886, the first local conference was held in the church, and in July the president was sent as a delegate to the National Convention in Saratoga.

It was decided to adopt the pledge system to provide for running expenses, and many members agreed to give two cents a week, which for a time was sufficient for all needs. Changing conditions made it necessary to revise the constitution again in July, 1886. The number of committees was increased to seven, and provision was made for a monthly consecration meeting "at which each active member should speak concerning his progress in the Christian life." Especially important was the change of the name of the society from the Young Christians' Circle to the Young People's Society of Christian Endeavor. It was also decided to have a roll call at this meeting, and if a member was unable to be present it was understood that he should send a message to be read in response to his name. After this revision was accomplished forty-nine active members signed the roll and the society commenced a new epoch of earnest work, spurred on by a more consecrated purpose than ever before. It is a significant fact that during this year many new voices confessed their Lord in the prayer-meetings and that six members led the services for the first time.

The sixth anniversary was held in February, 1888, in connection with the South Middlesex Conference which was convened in the Wellesley church. Twenty societies had delegates present during the two sessions, and great

enthusiasm was manifested. The reports from different towns which were read were very helpful, showing clearly just what had been accomplished in various lines of work. In the evening two powerful addresses were made by Rev. W. E. Strong, of Beverly, and Rev. E. B. Webb, D.D., of Wellesley. This conference gave a fresh impetus to the work, and there followed a marked revival of enthusiasm. The young people seemed to realize as never before that there was a definite work which each one could do, and forthwith determined to accomplish it.

Two years later a canvass of the society revealed the fact that only fifty-six per cent of the active members were on the church roll. Special efforts were put forth, and before the year had closed the number had increased to eighty-three per cent.

During 1890 the custom of having monthly reports from the committees was discontinued, and thereafter they were presented only twice a year at the business meetings. In 1892 it was again found expedient to alter the constitution. Although few changes were made, the general policy of administration remained the same. This cannot be said, however, of the latest revision in June, 1898. Beginning with 1899 officers and committees will serve for one year, and there will be three business meetings instead of two, as at present. The definition of the terms "active" and "associate" members is changed materially, making them somewhat broader in their application. The office of corresponding secretary has again been established. The pledge and covenant, so dear to the hearts of all Endeavorers, are still retained. It is thought that these changes, which may appear insignificant to the casual observer, will place the society on a firmer basis and aid it in accomplishing more comprehensive results.

The work of the Christian Endeavor Society has been by no means confined to its prayer-meetings. Back in 1886 the society made an appeal to the church which was published in a Wellesley paper, asking for an additional building to give accommodations commensurate with the expanding work. The society's enterprise in a social way ought not to be overlooked. From its earliest days the importance of social life in the church has been emphasized. Many kinds of entertainments have been devised to interest the young people and induce them to enlist in the work. Included in this list we find sociables, receptions, concerts, strawberry festivals, corn huskings, lawn parties, "Brownie" socials, lectures, skating parties, and many other entertainments showing great versatility and needing much thought and work on the part of those upon whom the responsibility has fallen.

When a call has come to help others less fortunate, the members of the society have always been quick to volunteer. Representatives have gone to Boston many times to assist at the Rescue Mission and the Sailors' Bethel. They have given an entertainment consisting of music and reading at the Hanover Street Bethel for a number of years past and have also sent many comfort-bags to the sailors at the same place. On three occasions the society has conducted the sailors' Tuesday-evening prayer-meeting. An active interest has been taken in the work at Charles River Village. For many months, in the face of great discouragement, some of the members labored in the Sunday-school and Christian Endeavor Society there, assisted during a part of the time by young women from Wellesley College. One of our members preached the Sunday sermon for weeks, as there was no settled pastor.

Flowers have been sent regularly to the sick of our town as well as to the poor of Boston tenement houses. Books

and papers have found their way to lumber and mining camps of the West and at least one lot to a Sunday-school missionary in the South. A picnic was provided for the poor children of Boston on the grounds of one of our residents. This alone brought a ray of sunshine into many darkened lives, and the smiles on their pinched faces were the willing witnesses to this fact. Money contributions have been distributed for various needs, such as supporting a missionary on the Pacific slope, paying a share of the expenses of the great convention in Boston, Christian Endeavor work in foreign lands, our own church extension, and in answer to many other calls from innumerable sources.

For two years the young men of the society carried on a well-organized debating club, and often entertained their friends with mock trials, town meetings, and discussions of important reforms. All the affairs of the universe were well regulated while this club existed, and the vexing problems which had baffled our greatest statesmen were wisely decided.

During 1893 and 1894 the society published a monthly paper entitled *The Wellesley Endeavorer*.

As the Sunday-school and day school both have their primary departments, so the Christian Endeavor Society has its Junior division. In June, 1893, the executive committee organized this branch, and one of the members of the senior society was appointed as superintendent. It has been the aim and effort of those having this work in charge to impress upon the minds of the youngest boys and girls the importance of lives filled with the love of Christ. From time to time its members have been added to the roll of the older society, and they have come into it better prepared by their earlier experiences to take up their new duties. The Junior meetings have been held Sunday afternoons,

quite frequently a temperance or missionary meeting taking the place of the regular service.

It has been gratifying to find how early in life children may become interested in Christian work, especially in missions, and how eager they are to have a share in it. For several seasons this Junior Society has sent flowers to the Flower Mission in Boston. The superintendent found the envelope system of arranging clippings on the various branches of the work to be very helpful. There have been a number of "Junior rallies" which have proved to be extremely interesting gatherings. One young boy who left Wellesley for a new home in the South was instrumental in starting a society there where before there had been none, and when last heard from he was a member of the church. In 1897 the Juniors presented the ladies with a beautiful onyx clock for their new parlor in the church. The Junior Society was founded on the principle set forth in Christ's own words: "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." In their earnest effort to do the Lord's bidding, the boys and girls should have the support and sympathy of every older Christian.

The leaders in the Christian Endeavor Society have always been striving to keep before the members the fact that it was formed, not as a distinct organization in itself, but as a working branch of the church, and that all were pledged to labor for the best interests of the church and the upbuilding of the kingdom of Christ. It cannot be doubted that the society fully realizes its obligations and has a feeling of utmost loyalty for its dear church. This could not well be otherwise when a large majority of the active members are also members of the church and engaged in work on many of its committees.

Like some other organizations, at first an experiment,

this society has grown with the years until it has taken such a place in the lives of the young people that it has become a powerful influence in aiding them to build up broad, well-founded Christian characters. In the Christian Endeavor prayer-meeting, as nowhere else, do they speak freely the thoughts that are in their hearts, and their earnest petitions bear witness to the fact that they are ever striving to live nearer to the divine One whom they have accepted as Master.

Since the first meeting in 1882 a Sunday has never passed without an Endeavor meeting of some sort. From the active members the church has constantly gained recruits who have gone into the larger life thus offered with a preparation which has fitted them to enter into its activities with a more intelligent purpose than was possible in the days when young people had no preparatory work to do. The whole idea of the Christian Endeavor movement seems to be in accord with the spirit of the times. A young man cannot fill an important position in the business world unless he has first had the necessary training of the office boy and the clerk and has gained a knowledge of the work which he has to do. Why should more be expected of him in the church? The testimony of scores of the young people goes to prove that in the Christian Endeavor Society the impulse to do active Christian work was first fanned into a flame of earnest purpose which grew stronger as the days passed by.

The statement has been made by more than one of the active members that had it not been for the influence of the society in their lives, it is doubtful if they would ever have taken a lively interest in the welfare of the church. And so it has lived its life, caring not to flaunt itself before the world and have its praises sung, but desiring rather to exert such an influence on the community, and particu-

larly on the young people within its reach, that they might feel that life is earnest and may be used for noble purposes, and that in early life is the time to consecrate the ambitions, longings, and enthusiasm to the righteous cause of making the world better.

The society stands face to face with the duties, responsibilities, and privileges of a new century. It looks back with contrition and sorrow upon its failures and mistakes, realizing that precious opportunities have been lost and that at times it has fallen far short of the ideals which it had erected as worthy to be attained. Trying to learn a lesson from the past, it will now press forward with renewed hope and courage and with an unfaltering belief that God will use even its weakness to work out His divine purposes.

This short history cannot be more fittingly concluded than by quoting a few words from a letter written by the founder of the society, a former pastor, to its president in August last: "I rejoice in its prosperity and in the evidence of its helpfulness in the work of the Wellesley church and community. It certainly has earned the privilege of a prominent part in the hymn of praise and thanksgiving which the church is to raise in this its centennial year. May the Divine favor continue to rest upon it and cause that, through it, the thanksgivings of many may redound to the glory of God."

CHAPTER X.

CELEBRATING THE CENTENNIAL.

BY BENJAMIN H. SANBORN.

AT the annual meeting of the church in January, 1898, a committee was appointed to properly arrange for the Centennial exercises, and later a generous appropriation was made. The members of the church and friends generously offered to entertain all past or absent members, and a notice to this effect was sent out with the invitations. This committee, to whom were given full powers, consisted of the following persons, most of them members of the church : —

Benjamin H. Sanborn.	Francis H. Stevens.
Albert Jennings.	Mrs. Benjamin H. Sanborn.
Miss Charlotte F. Roberts.	Miss Harriet A. Townsend.
Charles B. Lovewell.	William H. Blood, Jr.
Erwin H. Walcott.	Miss Julia A. Eastman.
Charles E. Fuller.	Franklin B. Ingraham.
Gideon D. Richardson.	Robert E. Anderson.
Isaiah H. Farnham.	Edward H. Chandler.

Miss Jessie Peabody.

The committee organized with Benjamin H. Sanborn as Chairman, Charles E. Fuller, Clerk, and the usual sub-committees, — Ways and Means, Speakers, Program, Entertainment of Guests, Decorations, Reception, and Invitations.

The exercises, of which a detailed report is given, were held in the church and an elaborate program carried out to the satisfaction of the members of the church, friends,



Rev. EDWARD HERRICK CHANDLER.

and guests. The choral music, by a special Centennial Chorus of twenty-five voices, under the direction of the organist, Mr. F. L. Stone, was of a high order. The addresses were varied and interesting.

The Sunday-morning exercises were as follows : —

1. **Organ Prelude**, from Widor's 2nd Symphony.
2. **Call to Worship.** Psalm 95. . . . THE MINISTER.
3. **"Sanctus,"** from Gounod's "Messe Solennelle." . THE CHOIR.
4. **Invocation, with the Lord's Prayer.**
5. **Hymn.** THE CONGREGATION.
6. **"Gloria in Excelsis,"** ("Messe Solennelle.") . THE CHOIR.
7. **Responsive Reading.**
8. **Scripture Reading and Prayer.**
9. **Centennial Hymn**, written for the occasion by Edward N. Pomeroy.

O God of majesty and love,
Thy church assemble now :
They bow before thy throne above
And throng thy courts below.

A hundred years their joys have been,
A hundred years their pain :
In all thy providence is seen,
In none thy plan is plain.

The century has passed away ;
It dawned and disappears :
A thousand ages are a day
In thy eternal years.

O Lord of all, whom we adore,
Whose name for aye we bless,
We ask thee not for earthly store,
Or heavenly happiness.

We plead not now thy face to see,
Or know thy secret will :
We only wish to dwell with thee
And be thy people still.

10. **Historical Sermon.** THE PASTOR.
The substance of this sermon is given in the Historical Sketch in this book.

11. **Prayer, Benediction, Silent Prayer.**

12. **Organ Postlude.** Gounod's "Cortége March."

At 3.30 an anniversary of the Sunday-school was observed under the direction of the superintendent, Mr. Charles E. Fuller. The principal features were *A Processional Hymn* by the school, "*The Procession of the Centuries*," by nineteen children, a *Solo* by Mr. I. B. Hazelton, *Sunday-school Songs of the Past* by the school, and an *Historical Address* by Rev. G. G. Phipps, a former pastor.

At 4.45 the Young People's Society of Christian Endeavor had an hour under the leadership of the president, Mr. Robert E. Anderson. The exercises were good and of the usual character.

The program of the evening service, in many respects the best of the day, was substantially as follows:—

1. **Organ Prelude.** Handel's "Hallelujah Chorus."
2. **Doxology and the Lord's Prayer.**
3. **"Benedictus."** ("Messe Solennelle.") . . . THE CHOIR.
4. **Hymn.** THE CONGREGATION.
5. **Scripture Reading and Prayer.**
6. **"Come Let Us Sing,"** from Mendelssohn's "95th Psalm."
THE CHOIR.
7. **Addresses** by the last pastor of this church and the ministers of neighboring churches.

The first address was by the Rev. Edmund Dowse, D.D., of Sherborn, who spoke in a reminiscent way of the early history of this and other churches in the vicinity. It was a rare experience, as interesting as unique, to listen to one who well remembers the first pastor of this church, was a member of the council that dismissed the second pastor, and who, at this writing, has been for sixty years the loved and honored pastor of the Sherborn Congregational Church.

Other addresses upon the general subject, "THE OUTLOOK OF THE CHURCH IN THE NEXT CENTURY," were as follows:—

Philanthropy and Reform. Rev. P. S. Thatcher, of the First Parish, Needham.

Church Unity. Rev. W. E. Hayes, rector of St. Andrew's Church, Wellesley.

Congregationalism. Rev. P. T. Farwell, of the Congregational Church, Wellesley Hills.

The Wellesley Congregational Church. Rev. L. W. Hicks, pastor (1892-1896).

Rev. H. U. Monro, rector of St. Mary's Church, Newton Lower Falls, read the Scripture lesson, and prayer was offered by Rev. A. B. Vorse, pastor of the Unitarian Church at Wellesley Hills.

8. **Hymn.** THE CONGREGATION.

9. **Prayer, Benediction, Silent Prayer.**

10. **Organ Postlude.** Clausmann's "Marche de Fête."

The exercises on Monday afternoon consisted of singing by the congregation, prayer by the Rev. E. B. Webb, D.D., and an address by Rev. William Hayes Ward, D.D., of New York, editor of the *Independent*, on the subject: "The Influence of the Church in the Making of New

England." This scholarly address deserves to be read by every student of history, as it will be by the Congregationalists of New England. It required one hour and twenty minutes for its delivery.

Favored with fine autumnal weather, and a large attendance on both days, the successful Centennial exercises were brought to a close by a reception in the church parlors in the evening of Monday, October 3. Four hundred and forty-one persons were the guests of the church.

THE INFLUENCE OF THE CHURCH IN THE MAKING OF NEW ENGLAND.

An Address given at the Centennial Exercises of the Wellesley Congregational Church, October 3, 1898.

BY REV. WILLIAM HAYES WARD, D.D.,
Editor of the New York Independent.

WE are told that Noah took with him into the ark everything that had in it the breath of life. That was the most richly freighted ship that the history of navigation records ; for it ferried over, out of the old and perishing world, the entire seed of life for a new world. Out of the old a new order was to spring ; and the source and parentage of that new order was all gathered and concentrated in the single vessel which made the passage from that which was corrupted and ready to perish, and carried into the new and cleansed world the seed, not of all physical life only, but of a somewhat better, even if not ideal, spiritual life.

Has not the analogy between Noah's monstrous unnamed ship and the little Mayflower often occurred to all of us? More heavily freighted than any Greek Argo that bore its pirate colonization to the far Euxine ; deeper laden with treasure than the Sidonian galleys which first passed the Pillars of Hercules ; carrying a passenger list with a greater task yet unachieved than that ship of Alexandria, with the sign of Castor and Pollux, on which Paul and Luke sailed from the vipers of Melita to Rhegium and a Roman prison ; weighted with loftier hopes, nobler purposes for grander achievements than the slender fleet which bore Christopher Columbus across unknown seas from Palos to San Salvador,—that little Mayflower carried in its hold a full cargo of the seeds of life whose vital force should fill and dominate a new world, giving it people and wealth ; and something better than these : giving it arts, letters, laws ; but something greater than these : giving it armies and navies and states ; but something higher and broader

than these : giving it purpose and character, worthy purpose and character which seeks the Christ-model, which produces a righteous people and beneficent wealth ; arts, letters, and laws for the use of the people, not of kings ; armies and navies not swollen for oppression or conquest, not crushing an unwilling nation, but lightly borne up and used only in support of liberty and humanity.

It is proper, and nothing else would be proper, on this occasion to look back and trace the providence that has led us, and to give words to our gratitude to Almighty God, not for what we have acquired or achieved, but for what the courage and foresight of our fathers have bestowed upon us. Shall I say "foresight"? They had as much foresight as other men ; they looked ahead, but it was far from being plan and prevision with them. They put their faith not in prudence and forecast ; they did not consult the drift of the clouds and the current of the winds, but their eye was on the eternal stars above, and they set their course by the unchanging pole ; and the grandeur of their faith consisted in their assurance that the law and truth of God must be held and obeyed, and that this is the beginning of wisdom for this life, and the end of wisdom for the next.

I do not propose in what I have to say to separate the Pilgrims from the Puritans, as this is no historical essay. They were not the same, but they were children of one purpose, and the same impulse brought them here, where they joined in a beautiful fellowship, but where a narrow zeal might easily have kept them apart. They were *all* Pilgrims ; they were *all* Puritans. The historian distinguishes them, but we cannot remember what was the difference between them, and we use the terms often indiscriminately. Will the Dexters and Bacons and Quints who remain with us pardon the poor memory of us, who are the children of Puritan and Pilgrim alike?

It is not my task to-day to repeat the stern story of their conflict with an English Church, of the Pilgrim stay in Holland, or the passage of the frail Mayflower and its successors across the stormy Atlantic ; and I leave for historians the tale of famine and of fight through which, with book and sword, they found that *placidam quietem* which rests in the motto of the mother State.

I prefer the effort to connect their character and work with our life and times, and to show, in part, what we—and must I not add, we of the nation, and we of the world?—owe to our spiritual and political parentage.

For in speaking of the influence of the church in the making of New England, I cannot hold myself to Pilgrim and Puritan, nor limit myself to New England or to the United States. The Mayflower compact of the Pilgrims was the microcosm of New England, and New England the microcosm of the United States; and the United States, in its ideal and its best purpose, is the pattern of the regenerated world, redeemed from the ignorance and superstition of false faiths; delivered from the rule of the not divine, but barbaric rights of kings, and tyrannies of chieftains and sheikhs, padishahs and sultanates, emperors and czars, and given back to the rightful and peaceful rule of the people, the common people themselves. We know no limit to the fair blossoming of the Mayflower seed. And so, when I speak of New England, I speak also of the world. And if this, too, is an old story, I do not refuse it, and I ask you not to disdain it on that account. It is the repetition of truth that puts it firm in the heart.

It is now beyond question that the Pilgrim fathers, with whom, as already said, I include the Puritan fathers, supplied the chief formative force which has molded our nation's character and history. Plymouth Rock is the rock out of which we and our institutions are hewn. There was a time when it might have been questioned whether our country did not stand like the old Colossus of Rhodes, with feet far apart, one resting on Plymouth Rock, and the other on the bank of the James River; but the Civil War settled that question; if we should not rather say that the Christian Church and the public school settled it, and that the Puritan conscience then claimed as its own the institutions and the future history of our land. This country, we now know, was founded by the Pilgrims who came over in the Mayflower in 1620, and not by the Cavaliers who reached Virginia in 1608.

There is something unique about the immigration of our English forefathers. They came voluntarily, for conscience' sake, with the purpose of founding a new state. The nearest parallel is that

of the return of the Jews under Ezra from Babylon to Jerusalem, but the Jews went back to their ancestral fields and cities. Others have been driven out by violence and slaughter, like the French Huguenots. Other settlements have been made many times, in many lands and in our own, for the sake of a living and for gain. Sometimes mighty hordes of men have thus changed their homes. But here was a small company of wanderers, only 110 in number, allowed full freedom in Holland, but unwilling to be swallowed up in the commercialism of that country, who deliberately determined to sail first to their native England, and thence in a hired ship to an unknown wilderness, solely that they might have the freedom of their religion for themselves and their children. The settlers of Virginia did not come for either religion or freedom, but for gain. The same is true of the earlier settlers of Florida or California. The Dutch did not come to Manhattan Island, nor even the Quakers to Philadelphia, nor the mercantile colonists to Portsmouth, for any such lofty purpose as controlled the settlers of Plymouth and Boston. It is said that when early in the last century Governor Burnet landed at Newport on his way to assume the governorship of the colony of New Hampshire, he asked the captain of the company of horse who came from Portsmouth to escort him to his new home what was the custom of the colony in reference to saying grace at meals. "As your Excellency approaches Boston," was the reply, "you will find that the graces grow longer and longer, but as you leave Boston the graces will become shorter and shorter, until you reach your own jurisdiction, where there is no grace at all." With the first settlers of Massachusetts, who spread out into Rhode Island and Connecticut and all of New England, and whose children have, in these generations, made gardens out of the Western prairies and forests, God was prime and paramount. It was for the honor of God that they came here, that they might worship and serve him as they thought right.

The religious impulse is more compulsive than any other. It breaks out now and then with tremendous power. Such was that impulse out of which Buddhism sprang, in the strength of which it conquered India and China and Japan. Such was that which

brought the followers of Ezra and Nehemiah out of the Eden gardens of Babylonia, and built up a new Hebrew state. Such was that which drove Paul to Galatia and Thomas to India, and gave their successors no rest until the persecutions of Decius and Diocletian gave way to the cross which Constantine saw in the heavens. Such was that which under Luther and Calvin gave the Germanic half of Europe to the Protestant faith, and almost conquered France. It was such an irresistible impulse that mysteriously stirred England in the seventeenth century, whose first wave washed across the Atlantic and swept our New England coast, and whose next wave swept Charles I from his throne, and washed England clean, for a while, of kingly and priestly tyranny. Then England learned a lesson of freedom, righteousness, and power which only for a while did she forget. England is now founded on the Roundhead godliness of Oliver Cromwell's faith and sword, even as that same forceful faith has given foundation for the institutions of our own land of whose Puritan fathers Cromwell himself just escaped being one.

There is nothing, I say, like the religious impulse to mold and control the character of an individual or a nation. And that impulse needs frequent renovation or reinforcement. The Reformation under Luther came with a tremendous religious impulse, but it spent its first force, and lapsed into that formalism which forgets the responsibility of the individual soul to God, and satisfies itself with the old falsehood of a state church, into which one is born, and at twelve or fourteen confirmed, in confirmation suits. Such a state church Protestantism borrowed from Rome, and it proved the grave of religion, but not of religious forms. In England faith was sinking into formalism and infidelity when the Puritan reformation attacked and for a while overcame the apostatizing church. Again this Puritan influence faded out in England; and then came the Methodist reformation. In Protestant as well as always in Roman Catholic countries an established church naturally sinks downward into formalism and unbelief. It depends not on God's Spirit but on the government and the people's assessed tithes. It lets itself be ruled by the state, instead of the Spirit of God. It is because in France and

Spain and its colonies the Roman Church is a state church that the people are infidels, or what their priests call Free Masons. When that church becomes free from the state, as in this country, it becomes spiritually strong. We too in New England, all Congregationalists, began with establishing a state church. We knew no other way, and it was nearly our ruin. I suppose we are liable to a bit of that foolish pride which recalls that we were once the established church, the regular order, hereabouts, and that others are dissenters; that we correspond to the Church of England in Great Britain, and that Baptists and Episcopalians and Methodists are nonconformists. But that position which gave us our social preëminence also nearly caused our destruction. We owe the greatest thanks to the heretics, Quaker, Baptist, and Methodist, as well as to the Edwardses in our own fellowship, who brought in new reformatations and did not allow the old quite to lose their energizing power.

They speak, in England, of the nonconformist conscience. Nonconformists have no monopoly of conscience; but somehow a free church is quicker to see evils and abuses than a church which is compelled to obey man as well as God. And in our own country it is the Puritan element of New England that has been the quickest to discover public wrongs and feel the duty to remove them. It was New England that first spoke God's decree against slavery. It was New England that had to bear the curses of the slave owners. It was the sons of New England in the Congregational pulpits of New York and Brooklyn, Beecher and Cheever and Thompson, who boldly preached abolition when other pulpits were silent. It was the New England Congregationalists who went to their Western Reserve, who made Oberlin an abolition college, and sent Giddings and Wade to Congress, to sit beside John Quincy Adams and John P. Hale, of Massachusetts and New Hampshire, years before Charles Sumner was the orator of freedom in the national Senate.

It is impossible to separate righteousness from liberty. Righteousness is rightness, and rightness implies rights. This is no verbal quibble; it is the downright truth and philosophy of the case. The liberties of England had their origin in the

religion of England as reformed and purified by the men who followed Cromwell. Their religion put every soul, for itself, in the presence of its Maker. It stood before him not in parents' name, not in the name of priest or king; but each soul was arbiter of its own destiny before God. Then each had the right to control its destiny, the *right*, the *right* and all the rights involved in that right. It had the right to worship God as it pleased. It had, then, religious freedom; and no other soul had any more religious rights than it had, nor any less.

This doctrine of religious freedom was not always fully understood or entirely carried out. In the application of this doctrine the Congregationalist Oliver Cromwell was more consistent and thorough than the Congregationalist John Milton, or than some of our own Puritan fathers. It was the same Milton as made the most eloquent defense for freedom of thought and printing ever uttered, in his "Areopagitica," which I venture to call the noblest treatise of English prose ever written; the same Milton as exclaimed, "Give me liberty to know, to utter, and to argue freely according to conscience, above all liberties;" the same Milton as cried, "Who ever knew truth put to the worse in a free and open encounter? Her *confuting* is the best and surest suppressing;" it was this same Milton who could say on the next page: "I mean not tolerated *popery*, and open *superstition*, which as it extirpates all religious and civil supremacies, so itself should be extirpate, provided first that all charitable and compassionate means be used to win and regain the weak and the misled." But Oliver Cromwell could apply his principle better when he declared that he would think it a wrong to attempt to compel the conscience even of an honest Mahometan.

Even so our Puritan fathers found it difficult to apply generously and generally this doctrine of religious freedom. The trouble was that they too established a state church, and a state church is in the nature of the case intolerant. It gives privileges to its own sort, and refuses them to the other sort. A Protestant service had never been allowed in the Philippines until our army took Manila. Since the restoration of Charles II the history of England has been a constant struggle to secure equal rights for

dissenters, and hardly has it yet been accomplished. If the universities have been opened in our day, the tithe is yet required. It was hard for our New England fathers to treat somewhat turbulent Quakers otherwise than Milton would treat Papists, and a new glory came to our system of independency in the church when Congregational Baptists withdrew and established in Rhode Island another colony based on a wider application of the old doctrine of freedom of conscience.

Now is it not something wonderful that these successive reformations, these new impulses for freedom of conscience and truth, should have found their source and their welcome among the kindred people of Old and New England? Observe the successive tidal waves: John Tyndal; Cranmer and Ridley; Cromwell and Milton; Jonathan Edwards; Wesley and Whitefield. Just as soon as one wave of reformation had seemed to spend itself another rose. I do not believe in racial, rather in national character; but there is some historic force in what we falsely call the Anglo-Saxon people, some peculiar education in the love of truth, and loyalty only to God, which makes them especially quick and hospitable in their search and welcome for truth. Our people are always wanting to reform what has once been reformed. As John Milton says again, referring to this impulse in his own time: "Now once again by all the concurrence of signs, and by the general instinct of holy and devout men, as they daily and solemnly express their thoughts, God is decreeing to begin some new and great period in his Church, even to the *reforming of reformation itself*; what does he then, but reveal himself to his servants, and as his manner is, to his Englishmen?"

It has not been in Spain or in Italy, it has not been to Frenchmen or to Germans, that God has seemed to call with a compelling voice to search his truth and to do his work. The French have heard the voice of art, the Germans the voice of learning, the Spanish have heard—nothing. Somehow the men of our race have heard the stiller, the more compulsive voice, which speaks in the inmost conscience. That voice has spoken not to some one leader, but to the people, and the people have led. It was the people who were the Pilgrims and Puritans; it was the

people that gave voice to Whitefield and Wesley. The time seems to have been present with us of the English tongue for three centuries, wherein the great prophet Moses might "sit in heaven, rejoicing to see that memorable and glorious wish of his fulfilled, when not only the seventy elders, but all the Lord's people are become prophets." So it is that the work of preaching the pure gospel to the world has come chiefly to Britain and America, as has come the work of civilizing the world, a work now more than ever put upon us and one from which we must not faithlessly shrink.

The focal source of reformatations and reformed reformatations for this country has always been New England, our Congregational New England. With us began the revivals in the time of Jonathan Edwards, following the decline of the half-way covenant. With us were the revivals of Nettleton and Finney and Moody. They were all of us. With us began the work of missions at home and abroad, more of the fruitage of the reforming seed of the Pilgrim fathers. The American Board, the first of our foreign missionary societies, was started early in the century by Congregationalists. The American Home Missionary Society, first in the field for home missions, was also a Congregational society. All the other denominations followed our good example, but none have bettered it. We took the lead in Sunday-school organization, and the great Christian Endeavor Society is our child. The man who invented it was a Congregational minister; he took its name from the name of a Congregational church in Brooklyn; and the first churches to adopt it were our own. We sometimes join the laugh which calls Congregationalism unorganized, a rope of sand; but somehow it has more initiative than any other denomination; its benevolent work is quite as well organized and quite as successful as any other; and no other denomination has managed to collect its statistics as fully and completely as our own. Somehow that rope of sand *pulls*.

When we begin to trace back to their first beginnings the influences that have made our country great, we are always astonished at the wise provision with which our forefathers worked. It would seem as if, in understanding the right of things, they also

understood the philosophy of things ; and can we deny that they did? In nothing does this appear more evident than in their attitude toward *education*. There may be much discussion as to who were the parents of our free public school system, the fathers of New England or the Dutch settlers of New York ; doubtless they both took it for granted that their children must learn to read their Bibles. But it is the peculiar honor of our Puritan fathers that they founded, for their country, its system of higher collegiate education.

Strange as it may seem, public education is a pyramid that must rest on its point, not on its base. It is the higher education that preserves the lower, not the lower that develops the higher. Common schools will never build colleges, but colleges will build common schools. The reason of this is plain, for the common school can never train the teacher, and the teacher makes the school. The teacher must know more than he teaches ; he must get this from his higher education. The man who merely knows how to read cannot know how much there is beyond ; he has no impulse to lift himself and others higher. It is the man who has learned much that sees the need of education for the people, and that exerts the constant pull which draws the multitude up after him.

This has been both grandly and sadly illustrated in our national history. I should hesitate much to say that the Scotch-Irish, who settled the middle portion of our country, and filled up its highlands, were not as godly and pious as were the settlers of New England ; but they had no sense of the importance of education ; and we see the result. For religion alone will never save a people, any more than education alone will save it. Religion alone will fall first into ignorance, then into superstition ; then religion itself will be corrupted and lost, and the people will sink into vice and immorality of which they will have no sense, and out of which they will have no power to rise. Equally, education alone can never save a people. It will not bring character and moral stamina. It ends in extreme wealth and extreme poverty, in sensuality and ruin. To create a stable state, religion and education must be wedded, "useless each without the other."

The mountaineers of North Carolina, Kentucky, and Tennessee give us one illustration of our principle. They have never failed of some sort of religion. The ancestors were sturdy Christian men, who brought with them from the North of Ireland, many of them, the character and culture of one of the grandest races the world has ever seen. They were God-fearing men, but they founded no colleges; they supplied no teachers; they planned for no educated preachers. What has followed? That mountain region has become the nest of illiteracy, of ignorance, of grotesque religion, of violence and murder. It has dropped out of the current of progress, and has to be brought back, not by any recuperative force in itself, brave and full of native capacity as its people are, but by the hard work of those outside of them who carry to them, from our homes, the teachings of Christianity as well as of science. It is only as we establish for them missionary normal schools and colleges that they can be transformed.

What I have said of the sad failure of mere religion, no matter how pure, if divorced from education, might be illustrated in many other ways in our own land and in other lands. I do not need to tell you that Spain is the most illiterate, perhaps, in a sense, one of the most religious, countries in Europe. I will not now stop to remind you of how little religion alone has been able to do for the elevation of our own negroes. I turn with more pleasure to the contrast afforded by the wiser forethought of our own ancestors.

Remember that the Pilgrims came to Plymouth at the end of 1620. The first Puritan settlements were in Salem under Governor Endecott, in 1628, and in Charlestown and Boston under Governor Winthrop, in 1630. The first church organized in this country was formed and built its house of worship in 1634. In 1636 a quarter of the Puritan strength migrated to Connecticut. That very year the Massachusetts General Court appropriated four hundred pounds, a big sum for those days, to found a college. That they meant it to provide the very highest education is evident from the fact that when they planted it at Newtown they changed the name of the town to Cambridge, the name of the university town in England where their own learned men had been educated. Only eleven years later, just sixteen years after Boston was

settled, the General Court passed a law that every town with a hundred families should maintain a grammar school that should fit boys for college. Of course primary education was also provided for. I might challenge the world to supply a parallel for such interest in public education.

Now remember that Virginia was settled a dozen years before Massachusetts, and by English churchmen. Remember that New York was settled twenty years before Winthrop and his companions reached Salem and Massachusetts Bay. Delaware and Maryland and Pennsylvania and New Jersey were all early settled, but not one of them, except Massachusetts, established a college. Harvard College, founded by our Congregational forefathers, was actually the only college in the English colonies where Latin and Greek and Hebrew could be learned until the Episcopal College of William and Mary was founded in Virginia in 1693, when Harvard was nearly sixty years old. Harvard was enough for New England until, in 1700, the Congregationalists of Connecticut felt that they too needed a college, and they organized what has become Yale University, with ten ministers as its trustees.

Thus it was that the higher education of the colonies during the seventeenth century up to its close was in the hands of our New England ancestors, and they did it well. Harvard was a good college for its day. When the next century opened William and Mary had been started in Virginia, and had begun its checkered history. Yale College, as I have said, then took up the Puritan succession in 1700, and Harvard and Yale have been ever since the two greatest as they are the oldest universities in the country. It was half a century more before Congregationalism established its *third* New England college at Hanover, N. H., in 1754, the same year that New York established its *first* college, after that colony had been settled nearly a century and a half; and three years later, in 1757, the college of New Jersey, which had been trying for several years to get started in Elizabeth and Newark, found a home in Princeton. Pennsylvania got its first college, the University of Pennsylvania, in 1753, and its second college was started by the Methodists after the Revolution.

Now let us for a moment review the contrast we have here pre-

sented. New England began with the college. It was only eight years after the Puritans landed in Salem and sixteen years after the landing of the Pilgrims that they organized a college. Virginia, richest, most populous, most aristocratic of all the colonies, had no college for eighty-five years, while New York, Pennsylvania, New Jersey, and Maryland were approaching the middle of their second century before they founded a college. This is a most extraordinary contrast, not extraordinary that the other colonies were so slow, but that the settlers of Massachusetts, who swarmed over into all New England, were so forward in their appreciation not merely of learning, but of the means by which only it can be perpetuated ; that is, by founding institutions at the very beginning of the highest education. It was a remarkable foresight, one that was anxious for the future of the State they were founding, that they saw they must provide the very best education for their choice sons here on their own soil, and not send them across the ocean to English universities which only the rich could attend. Theirs was a democratic faith in public education of the very best sort. I say no word against the Cavaliers of the Church of England in Virginia, or the Dutch in New York, nor a word against the other companies and races that settled other parts of the country, but we, and not we alone, have great reason to thank God that one company of settlers, those that came from England to these shores, were led by learned ministers whose first work it was to found a college, and whose influence has preserved the intelligence and controlled the education of the whole country.

For the influence of our educational system has extended all over the land. To tell what Congregationalism has done for education is almost to give the history of education in the United States. Ours has been the great educating denomination. Wherever our people have gone they have not waited to build their own homes before they have founded a college. The portions of our land settled by them are just the ones that have had the best colleges. After Harvard came Yale in 1700, Dartmouth in 1753, Brown in 1763, organized by our stricter Congregational brethren, whom we had encouraged a bit too much to leave us under Roger Williams for Rhode Island in 1635, as Thomas

Hooker, under kindlier auspices, left us the same year for Hartford. After these came a swarm of colleges, of the Congregational sort, quite too many to mention; Bowdoin and Williams and Amherst and Middlebury and Vermont University, and then, skipping a number organized in New York and the neighboring Middle and Western States by Congregationalists from New England who formed the heart of the New School Presbyterian Church, under that extraordinarily altruistic agreement by which all Congregationalists moving out of New England should become Presbyterians, — skipping these, I say, we yet have such colleges as Oberlin, with all her daughter colleges; Beloit and Carlton, Illinois College and Iowa College, Pacific University and the University of Oregon. I have no time to mention dozens of other institutions that dot the land, all built under the influence that gave its motto to Harvard College, "*Christo et Ecclesiae*," "For Christ and his Church"; and with such a motto and such an impulse they also planned best for the honor of their country. If our land is sprinkled with colleges, here and there too many (which is better than too few), it is Congregationalists that first assumed the task, that have planted more, that have supported them best, that have kept the standard highest, that have given the model and supplied the teachers to other denominations; and not to other denominations alone, but to the public school system of the New England States, dominated by our churches that first established not merely common schools, but grammar schools, meaning public Latin grammar schools, to fit for college, supported at town and city expense; and it was only along the parallels of our New England emigration to the West that the great State universities were established. If now other denominations vie with us in this work of education, none lagging behind, we can say, as Tennyson said of his imitators: —

" All can raise the flower now,
For all have got the seed."

In the field of education we can turn in no direction without finding those of our faith the leaders. Not least is this true in the higher education of women. Among the first colleges for women were Smith and Wellesley, both Congregational, preceded

a bit by Vassar and followed by Bryn Mawr, one Baptist and the other Quaker, both ultra Congregational and representing early New England dissent. But before them there were the great schools for women that were almost colleges — South Hadley is now a college — which were the patterns for others all over the land ; and it was our famous anti-slavery Oberlin College in Ohio that was the first to open its doors alike to men and women, and to teach this great lesson to all the State institutions, like the Universities of Michigan, Wisconsin, and Iowa. Whatever there has been of enterprise and scholarship and progressive method in education, the New England of our Puritan fathers and of their sons has led the way. Pedagogics has been their science and their art ; the American college and the American high school and the American normal school have been their inventions.

In such a soil as our New England fathers tilled, a soil rich with godliness and learning, it is not strange that the seeds of *civil liberty* took quick and strong root. The Puritan religion rested on the basis of individual responsibility. It was a religion for prophets, not for priests. It was based on the principle that what God requires of man he requires of them one by one, not as nations or churches. Hence it demanded individual repentance and faith. It was not enough that one had grown up in a worshipping state like the Jewish, nor in a worshipping church like that of Rome or of England, in which he had been baptized and had therefore become a member, and into which he would at the proper age be confirmed, and out of which he would of course pass at death into the church above. It thoroughly believed in the prophetism of Ezekiel, whose great, most revolutionary sermon contradicted its text, "The fathers have eaten the sour grapes, and the children's teeth are set on edge," and enforced the opposite doctrine that no matter what a man's ancestry may be, good or bad, he should save his soul or lose it according as he himself is just and does that which is lawful and right, or has wronged the poor and needy and committed abomination. That is a famous chapter which puts a tremendous emphasis, whether in English or Hebrew, on the pronoun, "The soul that sinneth, *it* shall die." The Puritan conscience that put this doctrine of in-

dividual responsibility first in its creed could not help establishing self-governing churches and a self-governing commonwealth. The Puritans were not Separatists like the Pilgrims who came out of the Established Church; but when, as they declared, they fled from its corruptions, they could do nothing else in this new country, but became Congregationalists, believers with equal rights in the church and citizens with equal rights in the state. Whether Pilgrims or Puritans, whether they came here Separatists or Anglicans, alike they founded self-governing churches and therefore a self-governing state, for a free church means a free state, as a tyrannical church means a tyrannical state. Religion must rule in this world, and rule everything. A state becomes free either, as in England and America, because its religion requires it to be free, or because, as in France, it rebels against its religion, ceases to believe its religion, and becomes infidel.

The beginnings of the Separatist, or what we now call the Congregational churches, were with Robert Browne, who taught that "every one of the church is made a king, a priest, and a prophet under Christ, to uphold and further the kingdom of God." That made each local gathering of believers a little kingdom in which all were equally kings, a church in which all were equally prophets and preachers. This doctrine John Robinson taught at Leyden. This doctrine they both applied to the state as well as to the church. On this "primitive pattern" of the apostolic church our fathers organized their churches. On this same pattern they organized their state. Before the Pilgrims left the Mayflower they drew up a constitution for their state. With them the church and state were *not* the *same*. There were men among them, not members of the church, who must be included in the state, and so they signed their names, forty-one men of them, to the first American constitution, which provided all that was then necessary, a pure democracy. It began: —

In the name of God, amen. We whose names are underwritten, the legal subjects of our dread sovereign Lord King James, by the grace of God, of Great Britain, France, and Ireland, King, Defender of the Faith, etc.

Having undertaken for the glory of God and advancement of the Christian faith and honor of our king and country, a voyage to plant the first colony

in the northern parts of Virginia, do by these presents, solemnly and mutually, in the presence of God and one of another, covenant and combine ourselves together into a civil body politic, for our better ordering and preservation, and furtherance of the ends aforesaid; and by virtue hereof to enact, constitute, and frame such just and equal laws, ordinances, acts, constitutions, offices from time to time as shall be thought most meet and convenient for the general good of the colony, unto which we promise all due submission and obedience. In witness whereof we have hereunder subscribed our names.

This is dated on the shore of Cape Cod, the eleventh of November, 1620.

This was the beginning of all the constitutions from time to time enacted in this country by our various civil bodies politic. The Puritans under Governor Endecott, who in 1629 organized their first church in Salem, and who had just declared that they came not as Separatists, that they did not say "Farewell Babylon, farewell Rome," but "Farewell dear England, farewell the Church of God in England and all the Christian friends there"—these men in organizing their first church utterly gave up the custom of accepting every baptized person into the church and organized a church of believers only, signing their names to the covenant written by Francis Higginson, and elected two pastors, Mr. Higginson and Mr. Skelton, elected them by ballot, "every fit member voting," says their record, the first known use of the printed ballot in America, and then the gravest of the church members laying their hands on their two ministers in ordination. There was an eminent example of equality of voting rights and of self-government in the church.

It has often been said that the town meeting is the peculiar political institution of New England, the charter of its liberties. It is a pity that the town meeting was not carried west from New England. It would have saved not a little misgovernment. We are always sorry to have the town government give place to the city government, for what was done before openly and under the eye of free public debate now is done in committees who too often know the political and selfish use of logs and wires. The town meeting was simply an enlarged Congregational church. It took in church members and those not church members, and it gave to every citizen the Congregational equality of right to speak

and vote and rule. One was a religious, the other a political *ecclesia*. Our wonderful, radical town meeting thus was not built on any Greek model of democracy, nor on any forgotten folk-mote of some old Germanic or Saxon tribe. It was built on nothing else but the constitution of their church, as they constituted it and as they believed it was constituted by the apostles.

Many think that individualism is weak, that it tends to disintegration and ruin. That "rope of sand" is the favorite figure as applied to an individualistic church; and statesmen talk of the lack of continuity in a republic. On the other hand, no government is so secure as that which rests on the consent of the governed. An imperial government is not necessarily strong except as the common people are too ignorant to know their misfortunes. Beyond all question our missionary work in Turkey tends there to disorder, because it educates people to know the tyranny of their government. The growth of popular intelligence tends first to create a constitutional monarchy and then a republic, and that republic as near a democracy as possible. It was this *democratic* impulse that led to the popular plebiscite about prohibition in the provinces of Canada last week. The charter of free institutions the world over may be expressed in the words of that civil compact drawn up on the Mayflower in Cape Cod Bay before landing at Plymouth: "We, whose names are underwritten," or almost the same words which begin the covenant of the first church organized on New England soil by John Winthrop and his companions: "We, whose names are hereunder written." Here is equality; here is the agreement of the *governed* to *govern*, each *ruling* and each *submitting*, because each legislates, and they are willing to *do* what they have themselves *decided* to do. That is the marriage of liberty and law; and no other government can be so stable.

I acknowledge that such a government is, for a while, *compatible* with a certain sort of aristocracy, the aristocracy of intelligence; but it is not *consistent* with it. The tendency of liberty is always to enlarge the basis of suffrage, and to break down all aristocracies whether of birth or culture or sex. We even in the North have not yet quite learned that it is a safer policy to

educate the ignorant citizens than it is to shut them out from the polls. It was no blunder, though often said to be such, that gave the suffrage to the negroes of the South, ignorant as they were, for it also assured a public school system for them, and made their education a necessity. Of course there were concurrent evils, but those come with every startling change. Why, our sudden attempt to create a large army and move it to Cuba had monstrous evils of administration connected with it, even though the unanimous and hearty sentiment of the country was behind it. It is a backward step by which now in certain Southern States an educational qualification is imposed for the purpose of limiting the rule of the people and creating a virtual aristocracy. Aristocracies are constantly trying to resist or limit the principles of the "consent of the governed" on which a free government rests. I urge you to stand fast by your principle, that which means universal suffrage, and not to be frightened and misled by the very good, timorous people who believe in it, to be sure, but are afraid to have it applied.

So our New England created for itself a series of six commonwealths founded on this principle of the consent of the governed. The same impulse, much guided by New England, created other self-governing colonies. Bleak New England soon had the most populous and prosperous colonies. Here was raised the first and most vigorous protest against the tyranny which imposed taxes without representation; and here the war of our independence began. Then and always the New England of our fathers has been the leader of the country. You do not need that I should enlarge upon this acknowledged fact. But let me dwell for a moment on the fruit of that potent seed. Out of that charter, "We, whose names are underwritten," out of that Mayflower "civil body politic," which assured for the people, and for no kings or lords, the power "to enact, constitute, and frame such just and equal laws, ordinances, acts, constitutions, offices from time to time, as shall be thought most meet and convenient for the general good," out of this grew first colonial and then State government by a General Court and then national government under the Constitution of the United States.

But this is not all. The establishment of our free Republic put a ferment in the world's political order, such as made it the epoch from which we count the years of civil liberty. Volatile France, which had first given us her help, was the first to feel the tumultuous rising of that leaven; and if the sudden liberty there asserted, with its fraternity and its equality, degenerated into massacre and terror and for a while discredited liberty, it was but for a while. The entire Western Continent is self-governed. It is true that the new republics, with their people untrained in the gradual assertion of freedom, just escaping from Spanish oppression, took more than one generation to learn how to govern themselves; but that was to be expected, was not too great a price to pay for their education, and they have nearly all now well passed their period of frequent revolutions. It is a great deal better that they should be misgoverned by themselves than by outsiders. The pupilage period of a republic may be an expensive one. If it costs a good deal to bring up a boy through school and college and make an intelligent citizen out of him, we may not be surprised that the schoolboy period of a republic is also costly. We must not be too afraid to give popular government under our best tutelage to Porto Rico, Cuba, and the Philippines.

As we turn our eyes back again across the Atlantic, we see that what government by the people lost under Mirabeau and Robespierre has been in good part gained again. France is once more a republic, not a faultless one; neither is ours. Switzerland is a pure republic. The critical year 1848 almost made all of Europe, except Great Britain and Russia, republican; what it finally accomplished was to make virtual republics out of monarchies. There is as much freedom in England as in the United States, qualified only by a hereditary nobility which holds the House of Lords. But the House of Lords can originate nothing. The queen is only a figurehead and the obedient mouthpiece of the prime minister, whose tenure depends solely on the will of the House of Commons elected by the common people. Every state in Europe, except Russia, is either a republic or has a constitution which makes the king depend on the votes of the people for

his laws and his supplies. And when we pass from Europe to the great colonial possessions of Great Britain, to South Africa and Australia, we find them republics in fact, and the new Australian constitution, which will soon be adopted, I believe, by all the colonies, is based on the model of that of the United States. We were surprised, and we laughed some months ago, before Dewey destroyed the Spanish fleet at Manila, when we heard that the Philippine insurgents were preparing to establish a republic. What, we said, those savages proposing self-government? But they had heard of the republics established by the revolted Spanish colonies in America, and they wanted to follow their example; even as those revolted colonies had followed our example; and as our Constitution was founded on the model of the free government of the New England colonies, and that rested on the primal charter of liberty, "We, whose names are underwritten."

When one has fairly learned the lesson of liberty for himself, he will, if he cares for the Christian principles, want the blessing equally for his neighbors. The greatest fight this country has yet seen for liberty was not that which secured our political independence, but that which, finished in 1865, or rather, not yet quite finished, put an end to African slavery and is putting an end to its hateful prejudices and disabilities. In that work New England and especially Massachusetts, took, as in every good work, the leading part, and our Congregational churches were first in the field. As a native of Massachusetts and the son of an Abolitionist Congregational minister, I take great pride in that history in whose hot struggle I was brought up. Even those perfervid men whose passion for abolition took them out of both church and state, who cursed the church and declared our national Constitution "a covenant with death and an agreement with hell," were "come-outers" from Congregational churches. It was the great mass who remained within the church and state, who were willing to vote, who followed John Quincy Adams and Joshua R. Giddings; it was these that really accomplished the great task.

I have in my library, come down to me from my father and my grandfather, the two volumes of the first edition of Dr. Samuel Hopkins' "System of Doctrines," printed in 1793. In my

younger days I studied with the greatest interest and much admired his noble system of theology which immolated self on the altar of God. I have not yet lost the glamour of it nor the zest for the sturdy doctrines taught by his predecessor Jonathan Edwards and his pupil Nathaniel Emmons. But somehow, in these more practical days, as I open the first volume, my eye rests with peculiar pleasure, not on the demonstration of "Disinterested Affection," but on the pages which give the subscribers' names; and there, following the names of the distinguished citizens of Rhode Island, of President Jonathan Maxcy of the College of Rhode Island, and Judge Henry Marchant and the Rev. Dr. Enos Hitchcock and many other leading merchants and professional men, I find a further list of "Free Blacks." Those free blacks were grateful to the noble theologian who had dared to preach in Newport, the slave-trading mart of New England, that slavery was a crime against God, and they showed their gratitude. I do not know whether they could read or not, but the names are eloquent — thirteen free blacks from Newport and four from Providence, "Prince Amy," "Congo Jenkins," "Solmar Nubia," "Zingo Stevens," "Cato Mumford," "Bristol Yamma," "Nimble Nightingale," and "Mrs. Duchess Quamine." You do not look for anything sentimental in a list of subscribers; but I should not know where to look for anything more pathetic, anything more inspiring and prophetic than that quaint list of preposterously nicknamed black men and women, who paid with reverence their scant money that they might possess the books they could not read nor understand, but which gave to them something of the man who was to them their hero, their savior, their image of Christ. Those thirteen Newport free blacks were the prophecy of the multitudes, all free, none slaves, who a hundred years later should, in our colleges and seminaries, be students of theology and science. Such men as Dr. Samuel Hopkins were the forerunners of a mighty host, yea, an army before whose tramp slavery fell dead. Out of New England, I say, and first and chief, out of our fellowship, came the force which made black men free men as well as white men, and gave them the right to subscribe their names to the puissant formula, "We, whose names are underwritten," the list of those on whose will laws and constitutions depend.

That war, less even for union than for universal freedom, settled the question, What is the dominant force that shall control the future of America, the Puritan or the Cavalier?

They say that victory in war depends not so much on the guns as on the men behind the guns. They were men of moral and religious power behind the history of these New England States. Somehow Puritanism has rugged and dogged strength. What New England decrees, the country executes, must execute, if New England continues to put righteousness first, and to use, in the spirit of the motto of this State, her sword, which she never throws away, to extend the empire of peace and of equal justice and liberty. New England has grown out of New England, not into New York, New Jersey, and Ohio alone, where she first sent her teeming sons, but over all the populous West, and not there alone, but she has claimed and won, that her liberty, her education, her ideas of righteousness shall rule the land.

And, Christian brethren and friends, the area of freedom is spreading; and who is sorry? Certainly not those who rejoiced in establishing Christian institutions in those territories which we, in a previous generation, obtained from France and Spain. Of all men, shall not we put trust in the power of the Puritan principles and faith? It is not with careless, heedless levity that we take on ourselves the new responsibilities which have come upon us, but with solemn, thrilling purpose and joy, that God has thought us worthy, putting us into this ministry. When we see how God has led us, and how he has given us strength for the past, we cannot fear to follow his guidance; and the opportunity presented for service is, in the divine economy, itself divine guidance. Take the task just before you and do it, never run away from it; never fear or regret it; rejoice in it. We are not pessimists. I fear that that negro was no Latin scholar who said, "I am not a pessimist; I am a possumist;" but there is a good Latin word *possum*, "I can," and there is an old saying, "*Possunt quia posse videntur*," "They can, because they think they can," which is the power of faith; and I will not believe that this consciousness of power has failed in our Puritan faith. We have proved the physical power which we possess, and should we doubt the moral

power which first made our nation, which has once remade it, and which is making over the nations of the world? Santo Domingo, Cuba, and the Philippines are not so great a problem. They are easily within our ability. Have faith; learn the lesson of the mustard seed of Plymouth.

But our great problem will long be at home, rather than abroad. It is one that has never ceased to face us, and will not cease. It is the problem of creating in our own country a homogeneous Christian people. I remember, twenty-five years ago, when your Henry Wilson was Vice-President of the United States, how, on his journeys to and from Washington, he would occasionally stop at my office and sit down by my desk and talk by the half hour of his beloved Massachusetts. He was not fearful, but he was anxious for her. There was such an influx of immigrants who knew nothing of Plymouth Rock, ignorant, superstitious, filling up the cities and taking the farms, utterly without sympathy with our institutions or knowledge of them, beyond the knowledge that here were conditions that made for comfort and liberty. What shall we do for Massachusetts? How shall we create a true loyalty in these foreigners who are taking the places of our Puritan-trained boys and girls that have gone to people the new West? How shall we keep the continuity of intelligence and righteousness? And he would say, "There is only one way, that of education. We must train them in our public schools, and we must make those public schools the best in the world, and those schools must teach American history and must keep up the inheritance and succession of the old Massachusetts character." He was right. There is no short-cut, royal road to character, only the old one that looks to careful and solid education in knowledge and righteousness. Yet, somehow, it was pathetic to hear Henry Wilson say that. Could I forget that he, United States senator, now first in the succession after Ulysses Grant to the Presidency of the United States, was himself brought up in a Farmington poorhouse, that he was bound out at ten to a shoemaker's bench, that only as he grew to be a man had he had any chance to learn? And if I had forgotten it, would I not have been reminded of it by the double negatives and other gram-

matical solecisms of his untrained boyhood, to which he recurred in his familiar talk, but into which he never fell in his public speeches? Henry Wilson, much beloved, was right. Massachusetts has learned that lesson. Half the population of the State traces its ancestry to other than our stock, and holds to other than our Puritan faith; but Massachusetts cherishes just the same her pride in the Pilgrim fathers, and has never ceased to be in character and ideal, in religion and in morals, in education and in prosperity, the banner State of the Union. Our immigrants we have Americanized. With no natural wealth of soil or of mines, Massachusetts has managed to keep the lead of all the States. Let me quote from one of your best authorities (A. E. Winship in *Independent*, October 13, 1898):—

“With every disadvantage, Massachusetts gives her laborers the highest wages, the steadiest employment, the shortest hours, the best sanitary conditions in shop and factory, the best educational, social and political conditions of any equal population in the same area on the face of the globe. Children are kept out of the shops to a later age, and women are protected from overwork by the best laws.”

Now how is this explained? Hear this authority again:—

“The teachers of Massachusetts receive 60 per cent higher salaries on the average per capita; the amount expended per pupil is 80 per cent more; the value of school property is 130 per cent greater; the number of high schools is 130 per cent more; the classical course in the high school 360 per cent larger; the per cent taking Greek is 590 above the average per capita in the United States. Massachusetts is the only State that has for a long time had a complete system by which she keeps all children in school and out of the factories and fields of toil until they are thirteen years of age; that has closed up a large proportion of the small rural schools through free transportation to excellent central graded schools; that has never had any politics in the State administration of schools; that has a public sentiment that makes it practically impossible for an applicant to secure a position in a high school who is not a college graduate, or in an elementary school without a normal school diploma;

that in each of her normal schools requires the same preparation of its candidates as for American colleges."

That is a noble record. Henry Wilson's ghost need not walk in troubled fear for his beloved State which gave him no such privileges. But all that record had its prophecy and its condition when Harvard College, six years after the settlement of Boston, was dedicated "to Christ and his Church," and when, in 1647, the Massachusetts General Court enacted that every town with one hundred families should support a school that might fit boys for college.

Does it seem as if I had been delivering a eulogy on the fathers of New England, and deriving almost all that education, religion, and liberty have done for this country and through it for the world, from the pious and learned settlers of New England? Then it seems very nearly what I intended. It expresses what I believe, that no ark and no Argo ever carried such a blessed freight of good gifts for man as did the Mayflower. If you can trace your ancestry back to Pilgrim or Puritan, you need seek no higher heraldry. It is the spirit of those men not yet lost in the generations, thank God, men not merely like Bismarck, of blood and iron, though the kinsmen of Cromwell lacked neither blood nor iron; men passionately devoted to righteousness and liberty; men of books and the Book; best of all, men who heard but one siren voice, the compulsive voice of duty, the command of God. Such men were fit to bring to the world the new evangel of liberty.

Yet let me linger before I close to recall what you must never forget when you try to trace the ancestry of your religious and civil liberty. Had they been like some sturdy believers, they would have fixed and fossilized all faith for their ancestors. But John Robinson was the spiritual brother of John Milton. It was the Puritan Independent Milton, remaining in England to give his help to Cromwell, that wanted "the reform of reformation itself," that cried to his Presbyterian brothers, "If other things as great in the church and in the rule of life both economical and political be not looked into and reformed, we have looked so long upon the blaze that Zuinglius and Calvin have beacons up to us that

we are stark blind," that wrote that passage famous in all literature which told of the scattered fragments into which the lovely form of virgin Truth had been hewn : —

"We have not yet found them all, lords and commoners, nor ever shall we, till her Master's second coming. He shall bring together every joint and member, and shall mould them into an immortal feature of loveliness and perfection. Suffer not these licensing prohibitions to stand at every place of opportunity forbidding and disturbing them that continue seeking, that continue to do our obsequies to the torn body of our martyred saint."

That was the free and tolerant spirit, more than tolerant, the eager spirit of the English poet, scholar and Puritan. And what said the revered teacher of our Pilgrim fathers? That is a marvelous picture of his farewell address to them as they were leaving Delfshaven for their long journey, and gathered to hear the parting words of their pastor. Those words had in them strange promise and potency, like the voice of God. They bade them ever look forward while they looked upward. In those words, well remembered and repeated long afterwards, was the root of progress and empire. John Robinson told them "to follow him no further than he followed Christ ; and if God should reveal anything to us by any other instrument of his, to be as ready to receive it as ever we were to receive any truth by his ministry ; for he was very confident the Lord had more truth and light yet to break forth out of his holy word."

Those are immortal words ; they are the charter of our liberty of faith and prophesying ; they assure us of progress and development ; they make us ever dissatisfied with present attainment ; they open to us an endless vista into the universe of truth ; and they bid us search, search for truth, scientific, economical, political, religious, for there is much, much more truth and light yet to break out of God's holy word. And they teach the lesson we are so slow to learn, but which I venture to say that none have learned better than our fellowship of faith, the lesson of tolerance, nay, of sympathy and welcome, for all who are honestly seeking to find those dissevered fragments and join them into the harmony of Truth, not as we have seen her, but as the omniscient God

beholds her. To this task, far yet from completion, of giving the sturdy faith of our fathers, their zeal for education, their daring search for truth, and their imperial liberty, not to our enlarged nation alone, but to the world, by every obligation of our ancestry are we, their sons, committed. I seem to see rising up before me in the coming century, in no indistinct and misty outline, a fairer form of Truth than the world has yet seen, the dissevered fragments of the Church of Christ drawn together by that love which every joint supplieth, into one dear fellowship, one Bride of Christ; and the nations of the earth, first those that inherit the English traditions of liberty and law, leaving cannon and battleship to rust and rot, and joining in a federation whose purpose shall be peace and whose equal rule of liberty shall be that of Christ once more come down to men.

APPENDIX.

I

THE ORIGINAL DEED OF LAND FOR THE MEETING- HOUSE.

APRIL 8, 1775.

KNOW ALL MEN by these Presents that I Jonathan Smith of Needham in the County of Suffolk and Province of the Massachusetts Bay in New England, Yeoman, In Consideration of the Sum of Two Pounds Lawful Money Paid me by the Committee of the Westwardly Part, or Society in Needham aforesaid, The Receipt whereof I do hereby Acknowledge, do hereby Give Grant and Convey to the said Committee and to the Society and to their Heirs One Certain Tract of Land Lying in Needham aforesaid Containing one Half of an Acre For the Use of the Society to build a Meeting House on and is Bounded as Followeth, Viz. beginning at the West Corner at a Stake & Stone Thence runing Easterly by land of Said Smith to a Stump and Stones thence Continuing said line to Sherburn Road thence on said road to land of Henry Dewing thence on said Dewing til it comes to framingham Road thence on said Smith to the first mentioned bounds — or however otherwise Bounded or Reputed to be Bounded together with all Privilidges and Appurtenances thereunto belonging.

TO HAVE AND TO HOLD the same to the said Committee and Society and their Heirs. And I Do Covenant with the said Committee and Society and their Heirs That I am Lawfully Siezed in Fee of the Premises That they are Free of all Incumbrances. That I have good Right to Sell and Convey the Same, and I will Warrant and Defend the Same to the said Committee and Society and their Heirs forever against all Lawful Claims and Demands of all Persons. In Witness whereof I have hereunto Set my hand and Seal This Eighth Day of April A.D. 1775 — And in the Fourteenth Year of his Majesties Reign.

JONATHAN SMITH

Signed, Seal'd & Deliver'd in Presence of us

AARON SMITH,

NOAH MILLARD.

II

THE FIRST COVENANT.

SEPTEMBER 6, 1798.

1. In the name of our Lord, and in obedience to his will and divine ordinance, we, the subscribers, members of different Congregational churches, from which we have obtained regular dismissals, and being by the providence of God so situated that we may more conveniently enjoy gospel privileges and ordinances, as a distinct church of Christ, in the West Parish in Needham, than with the churches to which we have severally belonged; desirous of showing all due subjection and affection unto Jesus Christ, as becometh all those whom he hath redeemed and sanctified unto himself, do, hereby, solemnly and religiously, as in his most holy presence, promise and bind ourselves to walk in all our ways, according to the rules of the gospel, and in all sincere conformity to his holy ordinances, and in mutual love and respect to each other, so far as God shall give us grace.

2. We do combine to walk together, as a particular church of Christ, according to all those holy rules of the gospel, prescribed to such a society, so far as God hath revealed, or shall reveal, his mind to us in this respect.

3. We do accordingly recognize the covenant of grace, in which we do professedly acknowledge ourselves devoted to the fear and service of the only true God, our supreme Lord, and to the Lord Jesus Christ, the High Priest, Prophet, and King of his Church, unto the conduct of whose Spirit we submit ourselves, and on whom we rely for pardon, grace, and glory; to whom we bind ourselves in an everlasting covenant, never to be broken.

4. We likewise give up ourselves one unto another, in the Lord, resolving by his help to cleave to each other, as fellow members of one body, in brotherly love and holy watchfulness over one another, for mutual edification; and to submit ourselves to all the holy administrations appointed by him, who is the Head of the Church, dispensed according to the rules of the gospel; and to give our constant attendance on all the public ordinances of Christ's institution, walking orderly as becometh saints.

5. We do also acknowledge our children, and those under our immediate care, to be included with us in the covenant of the gospel; blessing God for such a favor, we do promise to bring them up in the nurture and admonition of the Lord, with the greatest care.

6. We do further promise to be careful to the utmost to procure the settlement and continuance among us of all the offices and officers appointed by Christ, the chief Shepherd, for the edification of his Church; and accordingly to do our duty faithfully for their maintenance and encouragement, and to conduct [ourselves] towards them as becometh us.

7. We promise, by divine assistance, each one to reform his own heart and life, and whatever is amiss in our families, teaching our households, to the best of our abilities, the knowledge and will of God; maintaining family worship; and to set good examples before our connexions; to use our endeavour to keep ourselves pure from the sins of the present day.

8. Finally, we do promise to preserve communion with the faithful churches of Christ, for the giving and receiving mutual counsel and assistance, in all cases where it shall be needful.

Now the good Lord be merciful to us; and as he hath put it into our hearts thus to devote ourselves unto him, let him pity and pardon all our frailties, humble us out of all carnal confidence, and keep it evermore upon our hearts, to be faithful to himself, and one to another, for his praise, and our eternal comfort, for Christ's sake, to whom be glory forever. AMEN.

III

REV. THOMAS NOYES' ACCEPTANCE OF THE CALL TO THE PASTORATE, 1799.

To the Church and Congregation in the West Parish in Needham.

GENTLEMEN, — Under the impulse of sensations which language cannot describe, and impressions not unbecoming the solemnity and importance which the subject requires, I now attempt to answer the invitation you have given me to settle in the gospel ministry. I am sensible that it is my lot to appear in public at a time when difficulties and trials render the ministerial office extremely laborious, delicate, and peculiarly discouraging. The spread of infidelity, the rapid progress of licentiousness, and the dissemination of those pernicious principles and opinions which have a direct tendency to undermine the basis of morality, banish religion from the world, deprive man of the glorious hope of immortal felicity, and introduce the gloomy prospect of annihilation, fill the mind with fearful apprehensions. The

alarming consequence of so degrading destructive principles makes the watchman upon the walls of Jerusalem *tremble for the ark of God*.

But amid the many discouragements peculiar to the present day, all do not detract from the value of religion, or lessen its importance; and the faithful minister is not left without some solid consolations.

The Lord Omnipotent reigneth. The government of the world is still in his hands. The divine oracles assure us that he will arise and plead his own cause; and the great Head of the Church has promised his presence to his sincere followers to the end of the world.

Encouraged by the animating promises, the truly pious *have meat to eat, of which the world knoweth not*; and they can look forward with joy and satisfaction, knowing their reward will be, not according to their success in the world, but according to their good intention to serve their Lord and Master.

Whereas you have been pleased, in the providence of God, to invite me to become a labourer in this part of the vineyard, and watch over you in the Lord, I trust you have seriously and prayerfully attended to the subject, and the invitation to be the result of mature deliberation. The subject I view the most solemn, interesting, and important of any that concerns mortals; and am not insensible of its weighty consideration, as it respects not only the present scene of existence, but is connected with the future destination and felicity of man.

Previous to my decision, the important circumstances were taken into consideration. The advice of ministers and friends has been solicited, and fervent intercession to the fountain of mercy for guidance and direction, that the path of duty might appear plain, and the result subserve our present interest and future happiness, and the glory and honor of God.

Among the many things presented for consideration, permit me to tell you, the auspicious unanimity and harmony which have attended you in calling me to the important work have been highly influential in my decision. I conceive it to be my duty to accept your invitation; and do hereby publicly manifest my acceptance, and cordially consent to be ordained your pastor, when God in his providence shall see fit, trusting in his mercy and grace that I may be faithful to Him, to our holy religion, to your spiritual interest and my own soul; imploring the benediction of heaven, that God would continue his smiles, strengthen and perpetuate the union, so that harmony and peace may crown our following days and we be blessings to each other.

In confidence of punctual payments of the stipulated sums, and of finding a disposition in future, that will be as willing to do justice as

exact it, should the times operate very unfavorably, I have thought best to accept the terms of support as proposed without any alteration.

Subject to the influence of passion and prejudice, as well as other men, I shall greatly need your candor; and I now earnestly entreat that I may incessantly be remembered in your prayers at the throne of grace, that God would make me a faithful minister of Jesus Christ, and that we may live in the mutual exercise of all the endearing offices involved in the important relation in which God in his providence is about to place us. Follow me no further than I walk agreeably to the gospel; and observe towards me the rule given by our Saviour: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone."

May you profit by the preaching of the word, by the ordinances of religion, by all the means and opportunities with which you may be indulged.

And now may the God of peace, who brought again from the dead our Lord Jesus Christ, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, and at last, through the rich purchase of the Redeemer's blood, present you faultless with exceeding joy.

THOMAS NOYES.

IV

FIRST FORM OF ADMISSION.

ADOPTED AUGUST 24, 1799.

Penetrated with a deep sense of your unworthiness and dependence, believing there is but one God, who made and governs the world, and that the Scriptures of the Old and New Testaments were given by inspiration of God, and are the only rule of faith and practice: You, now, in a serious and solemn manner, before God, angels, and men, give up yourself to God the Father, Son, and Holy Ghost, as your covenant God and portion; seeking with humility and reverence the pardon of your sins through the blood of Christ, and desiring with sincerity of heart to accept of him as your Redeemer and only Saviour, as offered in the gospel.

You also promise, by aid of divine Grace, to forsake the vanities of this world, and approve yourself a true disciple of Christ, by making his gospel the rule of your faith and practice; denying ungodliness and worldly lust, you will constantly endeavor to live soberly, righteously, and piously in the present evil world, exhibiting yourself a

pattern of everything that is amiable and good in all holy fear and conversation.

You likewise submit and subject yourself to the government of Christ in this church, and to the laws of his kingdom and discipline, regularly administered in this church; and you promise to observe the ordinances instituted by Christ, and by divine assistance to walk in all your ways according to the rules of the gospel.

Devoted to the fear and service of God, and the Lord Jesus Christ, you engage to set a good example before your connexions, to use your endeavors, through divine aid, to reform your heart and life, in whatever is amiss, to promote the interest of the Redeemer's kingdom, the good of this Christian society, by observing what you know or shall know to be your duty.

This you promise. The vows of God are upon you.

RESTIPULATION.

I, then, in the name of the great Head of the Church and in the presence of Almighty God, and the spectators of this solemnity, declare you a member of this church, a partaker of the same privileges, in Christian fellowship with us; and do implore for you the constant aids of divine grace, that you may live answerable to the vows you have made. And in the name and on behalf of this church, I promise, by the help of the Holy Spirit, that we will carry toward you, as toward members of the same body with ourselves; watching over you for your good, and that with a spirit of meekness, love, and tenderness; earnestly praying that God would take delight in us, and dwell among us, and that his kingdom may be advanced by us. AMEN.

V

THE "HALF-WAY COVENANT."

You do now, in a solemn, penitent, and believing manner, under a sense of duty, publicly own, acknowledge, and give up yourself [or selves] to God the Father, Son, and Holy Ghost, into the profession of whose name you have been (or desire to be) baptized; (and you dedicate your offspring to the service of your Creator, Redeemer, and Sanctifier.) Professing repentance and sorrow for all your sins, and your belief in the holy Scriptures; resolving by aids of divine grace to guide and govern your faith and practice by them; renouncing all you know, or shall know to be contrary to the will of God. You also

promise to persevere in acquiring further knowledge of your duty, by attending to the ordinary means of grace (setting good examples before your household, train up those under your care in the nurture and admonition of the Lord); and that you will approach unto God in all holy ordinances, when it shall appear to be your duty, and for God's glory.

Seeking by divine grace to reform your heart and life of whatever is amiss; humbly depending on the Mediator for the pardon of your sins, and acceptance with God, that you may live to the praise of his glory and grace.

Thus you profess and promise. The vows of God are upon you.

VI

SECOND FORM OF ADMISSION.

ADOPTED FEBRUARY 21, 1828.

INTRODUCTORY ADDRESS.

Beloved friends, — You now present yourselves before God and his people and the world, to make a solemn profession of your religious faith, and to take on you everlasting obligations.

We trust you have duly considered the nature of the professions you are about to make, and of the engagements into which you are about to enter.

If you are sincerely desirous to be the Lord's, to believe all his declarations in his word, obey all his commands, and go forth to the discharge of duty in dependence on the Rock of Ages, he will impart to you his blessing, make you wise by his wisdom, strong by his power, and conduct you safely to his heavenly kingdom.

You will now attend to a brief summary of Christian doctrine.

I. You believe in one only living and true God, the Father, Son, and Holy Ghost, possessing all possible excellencies and perfections; and that it is the duty of all intelligent creatures to love and obey him.

II. You believe that the Bible is the word of God; that it was given by the inspiration of the Holy Ghost, and is the sufficient and only rule of faith and practice.

III. You believe that God created man upright; you believe the fall of man, the depravity of human nature, and that men unless they are born again cannot see the kingdom of God.

IV. You believe in the incarnation, obedience, suffering, and death

of Christ; his resurrection and ascension; that he alone, by his suffering and death, has made atonement for sin, and that he ever liveth to intercede for us.

V. You believe that faith, repentance, and obedience are the conditions of salvation; yet such is the aversion of man to the terms of salvation, that without the special influences of the Holy Spirit all men would refuse to comply with them.

VI. You believe that in the world the Lord Jesus Christ has a church; that the terms of membership are a creditable profession of godliness; that Christ has appointed two special ordinances, viz., Baptism and the Lord's Supper; that baptism is to be administered to unbaptized adults, who profess their faith in Christ; and that none but the members of the visible church, in regular standing, have a right to partake of the Lord's Supper; and that only believers and their households can be admitted to the ordinance of baptism.

VII. You believe the future existence of the soul; that this is the only scene of probation for eternity; that there will be a resurrection of both the righteous and the wicked, a day of final judgment; that all will receive according to their works; that the wicked will go away into everlasting punishment and the righteous into life eternal.

These things you profess and believe.

You will now enter into solemn covenant with God and this church.

COVENANT.

In the presence of God, his holy angels, and this assembly, you now avouch the Lord Jehovah, Father, Son, and Holy Ghost, to be your God, the supreme object of your affection and portion forever.

You cordially acknowledge the Lord Jesus in all his mediatorial offices, Prophet, Priest, and King, as your only Saviour; and the Holy Spirit as your Sanctifier, Comforter, and Guide. You humbly and cheerfully devote yourselves to God in an everlasting covenant of his grace; you consecrate all your powers and faculties to his service and glory; and you promise through the assistance of his Spirit that you will cleave to him as your chief good; that you will give diligent attendance to his word and ordinances; that you will seek the honor and interest of his kingdom, and that henceforth, denying ungodliness, and every worldly lust, you will live soberly, righteously, and godly in the world.

You do now cordially join yourself to this, as a church of Christ; engage to submit with a Christian temper to the rules of ecclesiastical government and discipline, administered in this church, in accordance

to the gospel; to strive earnestly for its peace, edification, and purity, and to walk with all its members in charity, faithfulness, circumspection, meekness, and sobriety.

Devoted to the fear and service of God and the Lord Jesus Christ, you will watch over other professing Christians among us, with a spirit of love and tenderness; set good examples before your connexions, and use your endeavors through divine aid to reform your own hearts and lives in whatever is amiss; to promote the interest and the cause of the Redeemer, the best good of this Christian society, by observing and doing whatever you know or may know to be your duty.

This you profess and engage.

(The church will now rise.)

We, the members of this church, affectionately receive you to our communion, and in the name of Christ declare you entitled to all its visible privileges. We welcome you to this fellowship with us, in the blessings of the gospel, and on our part engage to treat you with all that affection which is involved in our sacred relation, watch over you for your good, with meekness and tenderness, and seek your edification; and offer our prayers to the great Head of the Church that you may be enabled to fulfil this solemn covenant.

The Lord bless you and keep you: the Lord make his face to shine upon you and be gracious unto you: the Lord lift up his countenance upon you and give you peace. The Lord make us mutual blessings; guide and preserve us through life; and when we have long glorified our Redeemer by our exemplary lives and good conversation, may the great Shepherd and Bishop of souls receive us to that blessed world, where our love and joy will be forever perfect. AMEN.

VII

MAXIMS.

Adopted by the Rev. Thomas Noyes on entering the ministry. From the statement made to the church in 1833.

I. Never to settle in the ministry till I could settle harmoniously, with a prospect of usefulness, comfort, and happiness.

II. Not to retain the pastoral office in any place longer than it would be sustained with harmony and good feelings.

III. The Bible should be the standard to which I would look, under the guidance of the divine Instructor, for doctrines to be taught and duties to be inculcated, and not the philosophy and theories of

men; and that I might understand them, I would endeavor to go to the Bible with a teachable, childlike disposition, and not with a view to make the doctrines and precepts of the gospel bend or accord to any preconceived opinions. Or, in other words, my enquiry should be, what doth the Bible teach, or, what saith the Lord; and that I would not sacrifice truth, duty, or conscience to gain popularity or to please men.

IV. The last maxim I shall name was, that in all my intercourse with mankind, I should endeavor strictly to regard that heavenly rule which our blessed Saviour gave as a general principle, by which all mankind should govern their civil, religious, and social intercourse with one another: "All things whatsoever ye would that men should do unto you, do ye even so to them."

VIII

A LETTER OF ADMONITION.

WEST NEEDHAM, October 31, 1843.

MRS. —:

Madam,— Your letter of September 16, in answer to one of mine, making inquiries respecting your spiritual state, and your views in regard to your church relations, was duly received. While I reciprocate your expressions of kindness, it becomes my duty to admonish you that we cannot recognize your right to withdraw at pleasure your connection with the church. The Church of Christ is not a voluntary association, like a temperance society, which any one is at liberty to join or not, or to withdraw from when he pleases; but it is a divine institution, formed by Christ himself, to which every one is under obligation to unite himself; and when so united with it, he comes under vows from which he cannot absolve himself. To withdraw from the Church is a breach of covenant with Christ. Moreover the doctrine of universal salvation, which you denominate "having entered into more enlarged views of the extent of the Redeemer's triumphs," is a doctrine to which the whole tenor of the Scriptures is opposed, and therefore not such as can be fellowshiped by us. It is a crafty device of the enemy of souls, which you embrace at the peril of your own soul. I would, therefore, solemnly, affectionately, and earnestly admonish you to return to your duty as a member of the visible household of faith, put away this heresy, repent of your violation of covenant vows, and seek for pardon and reconciliation through the blood of Jesus Christ. While I admit your natural right, so far as men are concerned, to be-

lieve and embrace what sentiments you please, I cannot admit that, in the sight of God, you have the right to believe anything but the truth according as he has revealed it in his holy word, and not according to the devices of men; and for this he will hold you accountable at the great day; and so must we, while acting for him and in his name as a church. The Lord open your eyes to see your error, and give you repentance to the acknowledging of his truth.

Yours affectionately,

H. NEWCOMB.

IX

THIRD FORM OF ADMISSION.

ADOPTED MAY 30, 1884.

Dearly beloved, called of God to be his children, through Jesus Christ our Lord, you are here to confess his name, and to enter into fellowship with his Church.

CONFESSION OF FAITH.

We believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; the third day he rose from the dead, he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

We believe in the Holy Ghost; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting.

We believe that the Holy Scriptures came not by the will of man, but holy men of God spake as they were moved by the Holy Ghost;¹ that they are in truth the Word of God;² and are profitable for doctrine, for reproof, for correction, for instruction in righteousness.³

We believe that all have sinned and come short of the glory of God;⁴ that all should come to repentance;⁵ that except a man be born of the Spirit he cannot enter into the kingdom of God;⁶ and that we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.⁷

¹ 2 Pet. 1: 20, 21.

² 1 Thess. 2: 13.

³ 2 Tim. 3: 16.

⁴ Rom. 3: 23.

⁵ 2 Pet. 3: 9

⁶ John 3: 5. ⁷ 2 Cor. 5: 10.

We believe that God is love; that in this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.¹

We believe that Jesus Christ was in the beginning with God;² that in him dwelleth all the fullness of the Godhead bodily;³ that he hath once suffered for sins, the just for the unjust, that he might bring us to God;⁴ and that he that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him.⁵

We believe that the Holy Ghost, the Comforter,⁶ whom the Father sends in Christ's name, and who alone knoweth the things of God,⁷ convinces the world of sin, of righteousness, and of judgment;⁸ and that as many as are led by the Spirit of God, they are the sons of God.⁹

We believe that Christ is Head over all things to the Church, which is his body; and that he has instituted in it two sacraments, Baptism and the Lord's Supper, to be carefully observed from age to age.

Do you consent to these Scriptural truths, and agree with this our Confession of Faith?

[Here administer baptism.]

You will now enter into covenant with God and his people.

COVENANT.

In the presence of God, his holy angels, and this assembly, you do now gratefully devote yourselves to God — the Father, Son, and Holy Ghost — to love and serve him forever.

You do truly repent of your sins, and heartily receive Jesus Christ as your only Saviour and Lord. And you yield yourselves to the Holy Spirit, as your Sanctifier and Guide.

You promise that henceforth it shall be your chief aim and endeavor, through searching the Scriptures and by prayer, to know and to do God's will.

[Those received by letter rise.]

You join yourselves to this Church, and covenant to walk with its members in love; to uphold its Scriptural discipline; and to labor and pray for its prosperity, purity, and peace, and for the extension of Christ's kingdom in the world.

¹ 1 John 4: 8, 9. ² John 1: 2. ³ Col. 2: 9. ⁴ 1 Pet. 3: 18. ⁵ John 3: 36. ⁶ John 14: 26. ⁷ 1 Cor. 2: 11. ⁸ John 16: 8-11. ⁹ Rom. 8: 14.

Thus, trusting to the grace of God, you promise.

[The members of the church rise.]

We, then, as a church do cordially welcome you into our communion, and in testimony thereof extend to you the right hand of fellowship. We promise to watch over you with Christian love, and to coöperate with you in all holy endeavor.

Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; Jesus Christ himself being the chief corner stone.

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. **AMEN.**

X

FORM FOR THE BAPTISM OF CHILDREN.

You, who now present your children, to receive upon them the seal of God's covenant, confess yourselves believers in God and in his Son, and in the verity and the continuance of his promise to his children, to be a Father to them and to their seed after them. You covenant, on your part, in the presence of God and these witnesses, to train these children, whom he hath given you, in the nurture and admonition of the Lord; to instruct them in the knowledge of all divine truth, as you may have opportunity, but especially in the way of salvation through Jesus Christ; to walk before them daily, as God may give you grace, in the cheerful and holy beauty of the Christian life; to seek, as your chief end concerning them, their renewal of heart, and their salvation in the Redeemer; and to labor, in all ways, with devout and prayerful endeavor, to prepare them to accomplish God's will on earth, and to enter his rest and glory in the skies. DO YOU THUS PROMISE? *The vows of God rest upon you.*

XI. THE PASTORS OF THE CHURCH.

NAME.	Date of Birth.	Place of Birth.	College.	Seminary.	Date of Ordination.	Began Pastorate here.	Ended Pastorate here.	Other Pastorates.	Date of Death.
1. Thomas Noyes	5 Feb., 1769.	Acton, Mass.	Harvard, 1795.	.....	10 July, 1799.	Feb., 1799.	1833.	.....	29 Dec., 1837.
2. Joseph Washburn Sessions	30 June, 1801.	Lunenburg, Vt.	Bowdoin '29.	Andover '32.	2 Oct., 1833.	14 July, 1833.	1842.	West Suffield, Conn., 1843-52; West Woodstock, Conn., 1854-63; Durham, Conn., 1863-68; Westminster, Conn., 1868-78.	10 June, 1890.
3. Harvey Newcomb . . .	2 Sept., 1803.	Thetford, Vt.	.....	.....	6 Oct., 1842.	Sept., 1842.	1846.	West Roxbury, 1841-42; Grantville, 1847-49; Hancock, Pa., 1859-63.	30 Aug., 1863.
4. Andrew Bigelow . . .	3 Dec., 1809.	Boylston, Mass.	Amherst, '38.	Studied theology with his brother.	25 Aug., 1841.	1 Oct., 1846.	1853.	So. Dartmouth, 1841-46; Westhampton, 1844-55; Medfield, 1855-66; Boylston, 1866-72; Southborough, 1873-74.	23 Sept., 1882.
5. Abijah Richardson Baker	30 Aug., 1805.	Franklin, Mass.	Amherst, '30.	Andover '35.	25 April, 1838.	16 July, 1854.	1861.	Medford 1838-51; Lynn, Central ch., 1851-54; So. Boston, E Street ch., 1863-66.	30 April, 1876.
6. George Gardner Phipps	11 Dec., 1838.	Franklin, Mass.	Amherst, '62.	Andover '65.	23 Jan., 1868.	1 Jan., 1868.	1878.	Newton Highlands, 1878-93.	.....
7. Perez Dickinson Cowan	26 Dec., 1843.	Knoxville, Tenn.	Amherst, '66.	Union, '69.	8 April, 1869.	2 Nov., 1878.	1890.	Rogersville, Tenn., 1869-72 (with Newmarket, 1869-71); Jonesboro, Tenn., 1872-77; Canasota, N. Y., 1892-93.	.....
8. Lewis Wilder Hicks . .	20 Nov., 1845.	Charlton, Mass.	Vale, '70.	Hartford '74.	10 Sept., 1874.	4 Dec., 1892.	1896.	Woodstock, Vt., 1874-81; Wethersfield, Conn., 1881-88; Pueblo, Col., 1888-90; Denison, Texas, 1890-92.	.....
9. Edward Herrick Chandler	11 Apr., 1863.	New Haven, Conn.	Vale, '85.	Andover '88.	9 Nov., 1892.	14 Mar., 1897.	.....	Taunton, Union ch., 1892-97.	.....

XII

LISTS OF OFFICERS. DEACONS.

NAME.	BEGAN SERVICE.	ENDED SERVICE.
Joseph Daniel	August 16, 1799 .	May 17, 1805
William Biglow	August 16, 1799 .	July 3, 1812
Asa Kingsbury	May 17, 1805 . .	November 28, 1849
Hezekiah Fuller	September 25, 1812	November 28, 1849
William Flagg	November 28, 1849	February 16, 1861
Augustus Fuller	November 28, 1849	January 16, 1885
Daniel Morse	April 10, 1861 . .	February 26, 1870
Whitman S. Winsor	April 20, 1870 . .	April 30, 1886
Lucius B. Horton	January 30, 1885 .	January 29, 1886
Charles E. Shattuck	January 29, 1886 .	March 11, 1892
John Anderson	July 18, 1886 . .	October 4, 1889
Benjamin H. Sanborn . . .	October 31, 1890 .	(¹)
Albert Jennings	October 31, 1890 .	January 29, 1897
George E. Seagrave	October 31, 1890 .	January 24, 1895
George W. Andrews	July 8, 1892 . . .	February 1, 1895
William R. Hanks	February 15, 1895 .	(²)
Charles E. Shattuck	April 19, 1895 . .	January 24, 1898
Gideon D. Richardson . . .	January 29, 1897 .	(³)
George Gould	January 24, 1898 .	(⁴)

(1) Term expires in January, 1900.

(2) Term expires in January, 1899.

(3) Term expires in January, 1901.

(4) Term expires in January, 1902.

CLERKS OF THE CHURCH.

NAME.	BEGAN SERVICE.	ENDED SERVICE.
Thomas Noyes (pastor) . .	July 10, 1799 . .	July 9, 1833
Benjamin Fuller	July 9, 1833 . . .	October 2, 1833
Joseph W. Sessions (pastor)	October 2, 1833 .	May 31, 1842
Solomon Flagg	May 31, 1842 . .	October 6, 1842
Harvey Newcomb (pastor) .	October 6, 1842 .	July 1, 1846
William Flagg	August 5, 1846 . .	January 19, 1848
Augustus Fuller	January 19, 1848 .	January 24, 1883
Charles B. Dana	January 24, 1883 .	January 16, 1885

CLERKS OF THE CHURCH.—*Continued.*

NAME.	BEGAN SERVICE.	ENDED SERVICE.
John Anderson	January 16, 1885 .	January 20, 1887
Edward F. Wiswall	January 20, 1887 .	January 23, 1890
John Anderson	January 23, 1890 .	February 6, 1891 ¹
Edward N. Pomeroy	February 6, 1891 .	January 22, 1892
George T. Hall	January 22, 1892 .	June 24, 1892
Franklin B. Ingraham . . .	July 8, 1892 . . .	December 1, 1893
Charles E. Shattuck	January 5, 1894 . . .	January 24, 1896
Jessie S. Peabody	January 24, 1896 .	April 10, 1896
Robert E. Anderson	April 10, 1896 . .	January 24, 1898
W. H. Blood, Jr.	January 24, 1898 .	

¹ Church incorporated February 6, 1891.

CLERKS OF THE "WEST PRECINCT."

NAME.	BEGAN SERVICE.	ENDED SERVICE.
William Fuller	January 19, 1775 .	March 22, 1802
Daniel Ware	March 22, 1802 . .	March 27, 1820
Aaron Smith	March 27, 1820 .	May 27, 1833
Dexter Ware	May 27, 1833 . .	July 13, 1846
William Flagg	July 13, 1846 . .	April 9, 1855
D. Newell Ware	April 9, 1855 . .	April 8, 1856
Charles B. Lovewell	April 8, 1856 . .	April 4, 1870

(Precinct dissolved April 4, 1870.)

CLERKS OF THE WELLESLEY CONGREGATIONAL SOCIETY.

NAME.	BEGAN SERVICE.	ENDED SERVICE.
Solomon Flagg	December 19, 1864	April 15, 1889
J. Allen Tailby	April 15, 1889 . .	April 21, 1890
Albert Jennings	April 21, 1890 . .	February 27, 1891

(Society dissolved February 27, 1891.)

MODERATOR.

From the incorporation of the church, February 6, 1891.

NAME.	BEGAN SERVICE.	ENDED SERVICE.
Benjamin H. Sanborn . . .	February 6, 1891 .	

TREASURERS OF THE CHURCH.

NAME.	BEGAN SERVICE.	ENDED SERVICE.
William Biglow	March 27, 1801 . .	July 16, 1813
Aaron Smith	July 16, 1813 . .	August 5, 1833
Reuel Ware	August 5, 1833 . .	January 19, 1848
Daniel Ware	January 19, 1848 .	January 26, 1853
Daniel Morse	January 26, 1853 .	March 11, 1857
Isaac Flagg	March 11, 1857 . .	January 21, 1874
Andrew W. Fuller	January 21, 1874 .	June 28, 1882
Lucius B. Horton	June 28, 1882 . .	November 6, 1885
Daniel S. Short	November 6, 1885 .	February 6, 1891 ¹
Henry H. Brown	February 6, 1891 .	January 13, 1893
Robert E. Anderson . . .	January 13, 1893 .	January 24, 1895
George T. Hall	January 24, 1895 .	

¹ Church incorporated February 6, 1891.

TREASURERS OF THE "WEST PRECINCT."

NAME.	BEGAN SERVICE.	ENDED SERVICE.
Caleb Kingsbury	January 19, 1775 .	September 24, 1784
Ephraim Bullard	September 24, 1784	March 24, 1788
Aaron Smith	March 24, 1788 . .	March 24, 1791
Enoch Fisk	March 24, 1791 . .	March 29, 1797
Daniel Ware	March 29, 1797 . .	March 24, 1800
Aaron Smith	March 24, 1800 . .	March 29, 1804
Enoch Fisk	March 24, 1804 . .	March 18, 1805
Benjamin Slack	April 8, 1805 . .	April 13, 1837
Solomon Flagg	April 13, 1837 . .	March 11, 1861
Charles B. Lovewell . . .	March 11, 1861 . .	April 4, 1870

(Precinct dissolved April 4, 1870.)

TREASURERS OF THE WELLESLEY CONGREGATIONAL SOCIETY.

NAME.	BEGAN SERVICE.	ENDED SERVICE.
Calvin Perry	December 19, 1864	April 3, 1865
Charles B. Dana	April 3, 1865 . . .	April 27, 1874
Henry C. Bigelow	April 27, 1874 . . .	April 27, 1876
Francis C. Perry	April 27, 1876 . . .	April 18, 1881
Lucius B. Horton	April 18, 1881 . . .	April 17, 1882
Joseph H. Dewing	April 17, 1882 . . .	April 16, 1883
Charles E. Shattuck	April 16, 1883 . . .	February 27, 1891

(Society dissolved February 27, 1891.)

EXECUTIVE COMMITTEE.

From the incorporation of the church, February 6, 1891.

NAME.	BEGAN SERVICE.	ENDED SERVICE.
Albert Jennings	February 6, 1891 . .	
Henry H. Brown	February 6, 1891 . .	January 13, 1893
Benjamin H. Sanborn	February 6, 1891 . .	January 13, 1893
Charles B. Dana	February 6, 1891 . .	January 24, 1896
Edward N. Pomeroy	February 6, 1891 . .	January 13, 1893
Miss Julia A. Eastman	January 13, 1893 . .	
William R. Hanks	January 13, 1893 . .	
Newell H. Dadmun	January 13, 1893 . .	
Robert E. Anderson	January 24, 1896 . .	January 24, 1898
Francis L. Gilman	January 24, 1898 . .	

SUNDAY-SCHOOL SUPERINTENDENTS.

NAME.	BEGAN SERVICE.	ENDED SERVICE.
Jonathan Fuller, Jr.	April 11, 1836 . . .	April, 1842
William Flagge	April, 1842	April, 1843
Dexter Ware	April, 1843	April, 1845
Daniel Morse, Jr.	April, 1845	April, 1846
Jonathan Fuller, Jr.	April, 1846	April, 1855
Daniel Morse, Jr.	April, 1855	April, 1857
Jonathan Fuller, Jr.	April, 1857	April, 1862

SUNDAY-SCHOOL SUPERINTENDENTS. — *Continued.*

NAME.	BEGAN SERVICE.	ENDED SERVICE.
Moses Winch	April, 1862	April, 1863
Whitman S. Winsor	April, 1863	April, 1867
William H. Flagg	April, 1867	April, 1873
Charles B. Dana	April, 1873	April, 1875
Daniel S. Short	April, 1875	April, 1880
John Anderson	April, 1880	April, 1881
Daniel S. Short	April, 1881	April, 1883
Willis F. Stevens	April, 1883	January, 1884
Charles R. Smith	January, 1884	April, 1885
Benjamin H. Sanborn	April, 1885	April, 1890
Robert E. Anderson	April, 1890	April, 1892
George W. Andrews	April, 1892	October, 1893
Franklin B. Ingraham	October, 1893	October, 1895
Charles E. Fuller	October, 1895	

PRESIDENTS OF THE Y. P. S. C. E.

NAME.	BEGAN SERVICE.	ENDED SERVICE.
Annie D. Rhea	January, 1882	February, 1882
Edward H. Wiswall	February, 1882	July, 1882
Marion E. Sheldon	July, 1882	July, 1883
Emma O. Kingsbury	July, 1883	January, 1884
Edward H. Wiswall	January, 1884	January, 1885
Sophie Rhea	January, 1885	July, 1885
Mary E. Darling	July, 1885	January, 1886
Mattie Maccarty	January, 1886	July, 1886
Willis F. Stevens	July, 1886	January, 1887
G. Clinton Fuller	January, 1887	July, 1887
Willis F. Stevens	July, 1887	January, 1889
Nella G. Robbins	January, 1889	July, 1890
Charles E. Fuller	July, 1890	July, 1891
Mary V. Fitch	July, 1891	January, 1892
Jessie S. Peabody	January, 1892	July, 1892

PRESIDENTS OF THE Y. P. S. C. E. — *Continued.*

NAME.	BEGAN SERVICE.	ENDED SERVICE.
Charles E. Fuller	July, 1892	July, 1893
William L. Russell, Jr. . .	July, 1893	July, 1894
Robert E. Anderson . . .	July, 1894	July, 1895
Mary R. Gilman	July, 1895	July, 1896
Katharine M. Hagar . . .	July, 1896	July, 1897
Gertrude A. Pomeroy . . .	July, 1897	July, 1898
Robert E. Anderson . . .	July, 1898	

XIII

CHRONOLOGICAL LIST OF MEMBERS.

In this list all the members of the church for the century ending September 6, 1898, are entered in the order in which they are recorded and under the names which they bore at the time of reception. If any one has been omitted it is due to an omission in the record.

Women who were married after becoming members are entered by the maiden name, with the married name, as far as known, following in parenthesis.

The name of a place in the columns "How received" or "How removed" indicates that the person named came from or was dismissed to a church of that place.

In thirty-one instances it has been impossible to ascertain the exact date of death. The year given in these cases is marked with a ? and signifies that the death had surely occurred by that time.

CHRONOLOGICAL LIST OF MEMBERS.

No.	Name.	When Received.	How Received.	When Removed.	How Removed.
1	Samuel Hunting	6 Sept., 1798	Needham	1814 (?)	Death
2	Ephraim Stevens	"	"	17 Sept., 1806	"
3	Mrs. E. (Sybel) Stevens	"	"	27 Nov., 1804	"
4	James Miller	"	1st ch., Cambridge	1814 (?)	"
5	Joseph Daniell	"	2d ch., Newton	16 April, 1810	"
6	Mrs. J. (Mary) Daniell	"	"	6 June, 1803	"
7	Ephraim Bullard	"	Needham	2 April, 1826	"
8	Lemuel Brackett	"	"	1814 (?)	"
9	Mrs. L. (Susanna) Brackett	"	"	27 Sept., 1814	"
10	Eliakim Morrill	"	Wilmington	24 July, 1808	1st ch., Dedham
11	Mrs. Susanna Gurney (Mrs. Joseph Kingsbury)	13 Sept.,	Profession	1814 (?)	Death
12	Mrs. William (Sarah) Fuller	"	"	26 April, 1820	"
13	Mrs. Moses (Lucy) Kingsbury	"	"	19 April, 1839	"
14	Sarah Deming (Mrs. Eames)	"	"	16 July, 1813	Framingham
15	Mrs. Amos (Phebe) Edes	30 Sept.,	"	1829 (?)	Death
16	William Fuller	"	"	17 Jan., 1802	"
17	Mrs. Jeremiah (Eunice) Daniell	2 Oct.,	"	1846 (?)	"
18	Mrs. Jonathan (Mary) Fuller	"	Acton	19 April, 1836	"
19	Rev. Thomas Noyes	10 July, 1799	Weston	29 Dec., 1837	"
20	William Biglow	"	"	25 Mar., 1813	"
21	Mrs. W. (Hepezbeth) Biglow	"	Church not recorded.	24 May, 1822	Natick
22	Mrs. Sarah Bullard	8 Nov.,	Profession	1814 (?)	Death
23	Mrs. W. (Rebecca) Deming	"	"	26 Jan., 1822	"
24	Rebecca Deming (Mrs. Thomas Noyes)	"	"	13 May, 1832	"
25	Mrs. Elijah (Fanny) Easty	"	Church not recorded.	1814 (?)	"
26	Isaac Morrill	"	Profession	5 May, 1839	"
27	Mrs. I. (Mary) Morrill	"	"	23 Dec., 1831	"
28	Mrs. Eliakim (Ruth) Morrill	"	"	1814 (?)	"

29	Hannah Deming	19 Jan., 1800	Profession	.....	1826 (?)	Death
30	Mrs. Ephraim (Tabitha) Dana	26 Oct., "	"	.....	15 Feb., 1827	"
31	Mrs. Mary Easty	7 Feb., 1802	"	.....	1826 (?)	"
32	Rebecca Morse	"	"	.....	1826 (?)	"
33	Asa Kingsbury	11 April, "	"	.....	17 Aug., 1850	"
34	Mrs. A. (Esther) Kingsbury	"	"	.....	24 Jan., 1817	"
35	Mary Morrill (Mrs. Walker)	"	"	.....	8 Nov., 1854	Tabernacle ch., Salem
36	Aaron Smith	2 May, "	"	.....	26 April, 1833	Death
37	Lucy Smith (Mrs. Train)	21 May, "	"	.....	7 Mar., 1835	"
38	Mrs. Nathaniel (Sarah) Bullard	13 June, "	"	.....	1802	"
39	Nathaniel Bullard	"	"	.....	27 Nov., 1816	"
40	Mrs. Azubah Fisher	15 Aug., "	"	.....	1833	"
41	Mrs. Elisha (Rhoda) Flagg	21 Nov., "	"	.....	7 Feb., 1830	"
42	Charles Deming	"	"	.....	27 Dec., 1817	"
43	Mrs. C. (Mehitable) Deming	"	"	.....	5 Sept., 1867	"
44	Mrs. Asa (Zeruah) Bacon	24 May, 1803	"	.....	1831 (?)	"
45	Mrs. William (Sarah) Packard	23 Feb., 1806	"	.....	1838 (?)	Bridgewater
46	Luther Smith	1 June, "	"	.....	21 Nov., 1833	Exc.
47	Mrs. L. (Hannah) Smith	"	"	.....	15 Aug., 1835	"
48	Mrs. Sarah Cooke	10 Aug., "	"	.....	24 May, 1822	Natick
49	Hezekiah Fuller	24 Aug., "	"	.....	22 Mar., 1860	Death
50	Mrs. H. (Charlotte C.) Fuller	"	"	.....	25 Feb., 1832	"
51	Clarissa Bullard (Mrs. Thaddeus Allen)	28 Sept., "	"	.....	7 Mar., 1815	"
52	Sarah Dyer	6 Oct., "	"	.....	7 Dec., 1829	"
53	Mrs. Samuel (Hephzibah) Stowe	26 July, 1807	"	.....	24 May, 1822	Natick
54	Mrs. Susanna Morrill (Mrs. Salmon Green)	18 Oct., "	"	.....	24 April, 1839	Mendon
55	Rebecca Dana (Mrs. Jesse Fisher)	26 June, 1808	"	.....	13 Oct., 1818	Death
56	Tabitha Dana (Mrs. Joseph Leach)	"	"	.....	2 Jan., 1833	Natick
57	Mrs. Daniel (Mehitable) Morse	"	"	.....	31 Dec., 1859	Death
58	Sarah Newell Bullard	7 Aug., "	"	.....	1826 (?)	"
59	Sarah Daniell (Mrs. Stowe)	"	"	.....	5 Mar., 1815	Dedham
60	Jessie Daniell	"	"	.....	1832 (?)	Death
61	Mrs. David (Phebe) Smith	11 Dec., "	"	.....	10 June, 1835	West Newton
62	Mrs. Martha Brown (Mrs. Jackson)	9 July, 1809	Framingham	.....	6 June, 1827	Natick

No.	Name.	When Received.	How Received.	When Removed.	How Removed.
63	Mrs. Galen (Sarah) Bowditch	12 Nov., 1809	Profession	27 April, 1836	Sherborn
64	Mrs. Rebecca Russell	27 May, 1810	"	1826 (?)	Death
65	Mrs. Ebenezer (Nancy) Newell	23 June, 1811	"	22 April, 1821	Dedham
66	Mrs. Isaac (Fanny) Biglow	"	"	24 May, 1822	Natick
67	John Atkins	6 Sept., 1812	Truro	"	"
68	Mrs. J. (Jane) Atkins	"	"	15 Feb., 1824	Death
69	Mrs. Timothy (Hannah) Bullard	31 Jan., 1813	Profession	28 Oct., 1818	"
70	Mary Fisk	25 April,	"	24 Aug., 1819	"
71	Mrs. Alven (Anna) Fuller	8 May, 1814	"	1826 (?)	"
72	Jacob Homer	3 Dec., 1815	"	24 May, 1822	Natick
73	Hezekiah Broad	"	"	"	"
74	Mrs. H. (Meriam) Broad	14 July, 1816	"	29 June, 1817	Framingham
75	Phineas Rice	"	"	"	"
76	Mrs. P. (Sarah) Rice	5 Oct., 1817	"	Dec., 1842	Death
77	Mrs. David (Sarah) Ayres	19 Oct.,	"	1860 (?)	"
78	Clarissa Lyon	28 June, 1818	"	24 May, 1822	Natick
79	Mehitable Biglow (Mrs. Adams)	18 April, 1819	"	5 June, 1836	A Bapt. ch., Boston
80	Caroline G. Stevens (Mrs. Greenwood)	30 May,	"	24 Aug., 1821	Exc.
81	John McIntire	"	"	5 Dec., 1826	Death
82	Mrs. J. (Caroline) McIntire	"	"	1 Oct., 1824	"
83	Lydia Pierce	"	"	1861 (?)	"
84	Harriet Smith	"	"	26 Nov., 1836	Boxford
85	Caroline Holyoke	"	"	8 Nov., 1854	Tabernacle ch., Salem
86	Phebe Morrill	"	"	19 Oct., 1836	1st ch., Worcester
87	Mary Fuller (Mrs. Moore)	"	"	1840	Springfield
88	Catherine Peabody Kingsbury	"	"	5 Sept., 1845	Leicester
89	Abigail Ware (Mrs. Sargent)	"	"	24 April, 1839	Meth. ch., Millbury (Hills)
90	Sarah Flagg (Mrs. Lewis S. White)	"	"	24 Feb., 1847	Grantville (now Wellesley)
91	Sarah Brown Noyes	"	"	18 Mar., 1820	Death
92	Eliza Kingsbury	"	"	"	"

93 Timothy Bullard	11 July, 1819	Profession	6 Dec., 1844	Death
94 Israel Hunting	"	"	June, 1834	"
95 Mrs. Isaac (Dorothy) Smith	"	"	1847 (?)	Church not recorded
96 Abigail Biglow	"	"	24 May, 1822	Natick
97 Eunice Biglow	"	"	"	"
98 Martha Brown Winch (Mrs. William Flagge)	"	"	2 Feb., 1848	Death
99 Prudence Walker (Mrs. Brown)	22 Aug.,	"	1875 (?)	"
100 Lydia Pratt Smith (Mrs. Reuben Ware)	"	"	24 Feb., 1847	Grantville
101 Louisa Ware (Mrs. Solomon F. Smith)	"	"	20 Mar., 1847	Death
102 Lucinda Ware (Mrs. Mayo)	"	"	4 Aug., 1839	"
103 Calvin Ellis Stowe	3 Oct.,	"	4 June, 1826	Seminary ch., Andover
104 Nancy Whiting Newell	6 Feb., 1820	"	22 April, 1821	Dedham
105 George Clarke	20 Feb.,	"	28 April, 1822	Death
106 Ebenezer Newell	28 May,	"	22 April, 1821	Dedham
107 Mrs. Ralph (Hannah Nelson) Bacon	23 July,	"	19 Mar., 1832	1st ch., Newton
108 Mary Perry (Mrs. Richards)	"	"	1 May, 1885	Dropped
109 Calvin Shepard	3 Sept.,	"	24 May, 1822	Natick
110 Mrs. C. (Abigail) Shepard	"	"	"	"
111 Hannah McIntosh (Mrs. Reuel Ware)	15 Oct.,	"	24 Feb., 1847	Grantville
112 Maria Fuller	26 Nov.,	"	30 Jan., 1828	2d ch., Waltham
113 Ethel Jennings	5 July,	"	6 Jan., 1864	Death
114 Mrs. E. (Abigail) Jennings	"	"	6 Dec., 1848	"
115 Mary Flagg (Mrs. Hathaway)	23 Nov., 1823	Profession	16 Mar., 1842	A Meth. ch., Providence
116 Jonathan Boutwell	5 Dec., 1824	"	28 April, 1833	2d ch., Newton
117 Mrs. J. (Sarah) Boutwell	"	"	"	"
118 Mrs. Joseph (Nancy) Kingsbury	22 May, 1825	"	30 Nov., 1871	Death
119 Mrs. Nathan (Polly) Goddard	"	"	22 Sept., 1828	Framingham
120 Israel Hunting, Jr.	8 Oct., 1826	"	26 Aug., 1865	Death
121 Mrs. Nathaniel (Maria) Bullard	11 Feb., 1827	"	31 Jan., 1844	Exc.
122 Sarah Leach	20 Jan., 1828	"	"	Death
123 Mrs. Granville (Rebecca) Fuller	21 Feb.,	"	20 Feb., 1857	"
124 Mrs. Aaron (Susanna) Smith	"	"	23 Feb., 1842	"
125 Mrs. Daniel (Abigail) Ware	"	Needham	20 April, 1849	"
126 Mrs. Daniel (Lydia J.) Ware	"	Dover	22 Dec., 1864	"

No.	Name.	When Received.	How Received.	When Removed.	How Removed.
127	Mrs. Abijah (Anna) Stevens	21 Feb., 1828	1st ch., Newton	10 May, 1848	Death
128	Mrs. Timothy (Martha Fry) Bullard	9 Mar., "	South ch., Andover	9 Jan., 1881	"
129	Eliza Daniels Smith	6 April, "	Profession	10 June, 1835	West Newton
130	Phineas Withington	" "	1st ch., Roxbury	1 Jan., 1829	Death
131	Mrs. P. (Hannah) Withington	" "	" "	29 Sept., 1831	"
132	Benjamin Fuller	10 Aug., "	2d ch., Newton	26 Sept., 1857	"
133	Mrs. B. (Susan J.) Fuller	" "	" "	17 Sept., 1857	"
134	Mrs. Israel (Rebecca) Hunting, Jr.	" "	Profession	6 Oct., 1889	"
135	Mrs. Calvin (Keziah A.) Hunting	25 Jan., 1829	" "	1875 (?)	"
136	Mrs. Mary Hunnewell	" "	" "	1875 (?)	"
137	Lewis Clarke	15 April, "	Dedham	10 Oct., 1829	"
138	Mrs. Samuel W. (Elizabeth D.) Dix	31 Aug., 1830	Profession	12 April, 1843	Exc.
139	Mrs. Joseph (Susan) Winship	1 Sept., 1831	Park St. ch., Boston	24 Feb., 1847	Grantville
140	Charles Withington	3 April, 1831	Profession	21 Nov., 1833	Kingston, N.J.
141	Mrs. C. (Rhoda) Withington, cf. 307	15 May, "	" "	" "	"
142	Mrs. Luther K. (Almira) Kingsbury	26 June, "	" "	14 Jan., 1879	Death
143	Reuben Ware	" "	" "	24 Feb., 1847	Grantville
144	Reuel Ware	" "	" "	" "	"
145	Jonathan Fuller, Jr.	22 Jan., 1832	" "	19 Mar., 1883	Death
146	Mrs. J. (Sarah Ann) Fuller, Jr.	" "	" "	21 May, 1884	"
147	Charles Noyes, cf. 293	" "	" "	24 Feb., 1847	Grantville
148	Daniel Morse, Jr.	" "	" "	26 Feb., 1870	Death
149	Augustus Fuller	" "	" "	3 Oct., 1893	"
150	Mrs. A. (Susan Smith) Fuller	" "	" "	16 May, 1897	"
151	Charles Hunting, Jr.	" "	" "	20 Aug., 1834	Exc.
152	Abby Eliza Smith (Mrs. Hayford)	" "	" "	8 Oct., 1845	Walpole
153	Mary Mann Walker	" "	" "	8 Nov., 1854	Tabernacle ch., Salem
154	Emily Kingsbury (Mrs. Albert Smith, Mrs. Darling)	" "	" "	1 Mar., 1881	Death
155	Caroline Fiske Fuller (Mrs. M. Smith)	" "	" "	19 Oct., 1853	Waltham
156	Mrs. Lovina Jennison	" "	" "	16 Feb., 1848	Meth. ch., Natick

157	Luther Parker Jennison	22 Jan., 1832	Profession	20 Nov., 1839	Bapt. ch., Dover
158	Susan Dussell Ware (Mrs. Locke)	"	"	1847 (?)	Charlestown
159	Mehitable Jane Fuller (Mrs. Daniel Morse, Jr.)	15 April,	"	15 May, 1888	Death
160	Caroline Hall (Mrs. Nathan C. Estes)	"	"	25 Mar., 1843	"
161	Caleb S. Fuller	"	"	1 Nov., 1844	Worcester
162	Mrs. Rebecca Bullard Fuller	"	"	6 Dec., 1844	Death
163	Susan Morrill Walker (Mrs. Thompson)	"	"	1854 (?)	"
164	Hezekiah Fuller, Jr.	"	"	18 Dec., 1850	Grantville
165	Eunice Smith	17 Mar., 1833	"	24 Feb., 1847	"
166	Mary Morse (Mrs. William Carhart)	"	"	11 Mar., 1872	Death
167	Mehitable Bacon Morse (Mrs. John Chamber-	"	"	10 Nov., 1843	Southboro
168	Rev. Joseph W. Sessions	2 Oct.,	"	7 Dec., 1842	Suffield, Conn.
169	Mrs. J. W. (Mary S. D.) Sessions	22 Jan., 1834	Seminary ch., Andover	"	"
170	Dexter Ware	4 May,	Brunswick, Me.,	24 Feb., 1847	Grantville
171	Mrs. D. (Mary C.) Ware	"	Profession	"	"
172	Mrs. Ebenezer (Roxana) Fuller	"	"	23 Sept., 1846	Death
173	Mary R. Broad (Mrs. N. P. Gates)	"	"	"	"
174	George Smith	"	"	24 Feb., 1847	Grantville
175	Jonathan Fuller	6 July,	"	27 April, 1853	Death
176	Luther Ware	"	"	16 Feb., 1837	"
177	William Flagg	"	"	16 Feb., 1861	"
178	Mary J. Fuller (Mrs. Enoch B. Winch)	"	"	12 April, 1863	South Natick
179	Betsey Skinner (Mrs. Bates)	"	"	16 Mar., 1839	Mansfield
180	Lydia Fisher	7 Sept.,	"	3 Aug., 1876	Death
181	George Jennings	"	"	1 Nov., 1839	Bapt. ch., Dover
182	Mrs. Emery (Eunice) Fiske	7 May, 1835	Dedham	18 Dec., 1850	Grantville
183	Mrs. Hezekiah (Abigail) Fuller	5 July,	"	2 Dec., 1856	Death
184	Solomon Flagg	3 July,	Profession	20 May, 1892	"
185	Mrs. S. (Eliza) Flagg	"	"	7 April, 1875	"
186	Catharine Slack	"	"	13 July, 1879	"
187	Sarah Slack	"	"	9 Mar., 1889	"
188	Clarissa Slack (Mrs. Edward Noyes)	"	"	26 Jan., 1840	Franklin St. ch., Boston
189	Isaac Flagg	5 Mar., 1837	"	27 Mar., 1895	Death
190	Mrs. I. (Angeline) Flagg	"	"	18 Jan., 1887	"

No.	Name.	When Received.	How Received.	When Removed.	How Removed.
191	Mrs. Alven (Sophia) Fuller.....	5 Mar., 1837	Profession	1 Mar., 1859	Death
192	Mrs. Jonathan (Abigail) Smith.....	" "	"	1856 (?)	"
193	Abigail Smith.....	" "	"	24 Feb., 1847	Grantville
194	Susan Winship (Mrs. Mann).....	" "	"	4 Mar., 1860	South Natick
195	Susan C. Jennison (Mrs. Samuel F. Varney) ..	" "	"	1858 (?)	Death
196	John D. Park.....	7 May,	"	19 Oct., 1842	West Newton
197	Mrs. J. D. (Susanna) Park.....	" "	"	" "	"
198	Mrs. James (Margaret Childs) Durant.....	" "	"	25 Jan., 1842	Methuen
199	Mrs. Alvan (Lucy) Knowlton.....	" "	"	20 Oct., 1868	Death
200	Clarissa M. Bullard (Mrs. Jewell).....	" "	"	17 Aug., 1842	Meth. ch., Rockbottom
201	Lucy B. Knowlton (Mrs. Henry Morse).....	" "	"	4 Oct., 1843	Waltham
202	Mary Ann Dewing (Mrs. Dexter Kingsbury) ..	" "	"		
203	Rebecca Morse (Mrs. Harrison Hathaway) ..	" "	"		
204	Lucretia Fuller.....	" "	"		
205	Ann Carhart (Mrs. Nathan Estes).....	" "	"	10 Jan., 1872	Cordaville
206	Ann E. Fuller (Mrs. Augustus Stevens).....	" "	"	25 Dec., 1866	Death
207	Almira Kingsbury (Mrs. Richard Parker).....	" "	"	19 Dec., 1885	"
208	Maria Kingsbury (Mrs. W. L. Clarke).....	" "	"	5 Dec., 1890	"
209	Mary Jane Dix (Mrs. L. Allen Kingsbury).....	" "	"	24 Feb., 1847	Grantville
210	Mrs. Dexter (Eunice) Russell.....	" "	"	1858 (?)	Death
211	Daniel Ware.....	" "	"	30 Dec., 1862	"
212	Henry Morse.....	5 Jan., 1840	"	4 Oct., 1843	Waltham
213	John Batchelder.....	3 May,	"	24 Feb., 1847	Grantville
214	Mrs. J. (Rebecca S.) Batchelder.....	5 July,	Hampton, N. H.	" "	"
215	Albert Smith.....	" "	Profession	12 Feb., 1842	Death
216	Alvan Knowlton.....	31 Jan., 1842	"	7 Aug., 1867	"
217	George F. Darling.....	1 May,	"	26 Dec., 1877	Exc.
218	Enoch B. Winch.....	" "	"	12 April, 1863	South Natick
219	Ebenezer Fuller, Jr.....	" "	"	1868 (?)	Nashville, Tenn
220	Ebenezer P. Blodgett.....	" "	"	19 Feb., 1845	Dropped

221	Reuel Willard Ware	I May,	1842	Profession	24 Feb., 1847	Grantville
222	Seth Dewing, Jr.	"	"	"	16 Jan., 1885	Dropped
223	Horace Dewing	"	"	"	3 Oct., 1852	Death
224	Daniel Newell Ware	"	"	"	Aug., 1871	Presb. ch., [Minn. Winnebago City,
225	Lewis H. Kingsbury	"	"	"	3 May, 1876	Death
226	Charles Kingsbury	"	"	"	26 Aug., 1895	"
227	Manson Morse	"	"	"	30 Jan., 1855	Exc.
228	G. Townsend Morrill	"	"	"	1875 (?)	Death
229	Phoebe Morrill	"	"	"	1858 (?)	"
230	William W. Morse, cf. 397	"	"	"	27 June, 1856	Waltham
231	Mary Jane McWhirr (Mrs. Jennison)	"	"	"		1889 Death
232	Eliza Jane Travis (Mrs. Houghton)	"	"	"	10 Dec., 1873	Concord
233	Martha J. Morse (Mrs. Charles B. Lovewell)	"	"	"	24 Feb., 1847	Grantville
234	Mary E. Morse (Mrs. Wheeler)	"	"	"	"	"
235	Abigail Elizabeth Ware (Mrs. H. B. Morse)	"	"	"	Aug., 1871	Presb. ch., [Minn. Winnebago City,
236	Louisa Maria Ware (Mrs. Greeley)	"	"	"	"	"
237	Gabriella Fuller (Mrs. D. N. Ware)	"	"	"	8 Dec., 1843	Death
238	Charlotte Kingsbury	"	"	"	1850	"
239	Nancy Kingsbury	"	"	"		
240	Isaac D. Holt	"	"	"		
241	William Wallis Knowlton	3 July,	"	"		
242	William Henry Flag	"	"	"		
243	Sarah M. Fuller (Mrs. Coffin, Mrs. Bean)	"	"	"	19 Sept., 1877	Berlin Falls, N. H.
244	Lurinda Emeline Ware (Mrs. Slocum)	"	"	"	24 Feb., 1847	Grantville
245	Rebecca Ann Ware (Mrs. Batchelder)	"	"	"	"	"
246	Rev. Harvey Newcomb	6 Oct.,	"	West Roxbury	"	"
247	Mrs. H. (Althea A.) Newcomb	"	"	"	"	"
248	Mrs. Joseph (Rebecca) Russell	I Nov.,	"	Profession	31 Mar., 1858	Death
249	Willard O. Haines	I Jan., 1843	"	"	13 Nov., 1859	South Natick
250	George Hyde	7 July, 1844	"	"	Nov., 1844	Death
251	Agnesora Tenney (Mrs. Manson Morse)	5 Jan., 1845	"	"	1851	"
252	Mrs. Saul (Mary A.) Seagrave	"	"	Uxbridge		
253	Seth Dewing	2 Mar.,	"	Profession	7 Jan., 1883	Death
254	Mrs. S. (Olive) Dewing	"	"	"	4 Jan., 1882	"

No.	Name.	When Received.	How Received.	When Removed.	How Removed.
255	Fitzwilliam Rogers	4 Jan., 1846	Essex St. Ch., Boston	24 Feb., 1847	Grantville
256	Mrs. F. (Mary C.) Rogers	"	"	1 May, 1859	" Dedham
257	Nathaniel Tyler Guild	"	Essex St. ch., Boston	"	"
258	Mrs. N. T. (Mary Ann) Guild	1 Mar.,	Wellfleet	24 Feb., 1847	Grantville
259	Rev. William H. Adams	"	Harwich	"	"
260	Mrs. W. H. (Mary Ann) Adams	"	"	"	"
261	Mrs. Hannah D. Pettengill	"	"	"	"
262	II, Elizabeth Pettengill	"	"	30 Jan., 1853	Death
263	William Brown	1 May, 1848	Pine St. ch., Salem	8 Sept., 1855	"
264	Mrs. W. (Sarah) Brown	"	"	"	"
265	Charles B. Lovewell	"	Profession	27 Feb., 1852	Death
266	Harrison Hathaway	"	"	14 May, 1865	Meth. ch., Brewster's, N. Y.
267	Gilbert H. Seagrave	"	"	3 Mar., 1852	Exc.
268	Charles B. Plumer	"	"	"	"
269	Sarah Daniels (Mrs. Storey, Mrs. Prescott)	"	"	"	"
270	Elizabeth E. Flagg (Mrs. Reuben K. Sawyer)	"	"	"	"
271	Louisa Hunting (Mrs. James Moulton) cf. 501	"	"	"	"
272	Mrs. James (Rebecca) Morton	2 July,	"	"	"
273	Harriet R. Stevens	"	Presb. ch., New Boston, N.H.	13 Dec., 1865	Meth. ch., Tuftonborough,
274	Ezekiel Peabody	7 Jan., 1849	Profession	6 May, 1876	Death
275	Mrs. E. (Lydia S.) Peabody	"	"	15 Feb., 1871	Presb. ch., Mindora, Wis.
276	Mrs. Jane W. Colburn	4 Feb.,	"	3 Jan., 1894	Death
277	Lucy Chamberlain	2 Sept.,	"	24 Aug., 1898	"
278	James Moulton, cf. 500	"	"	1875 (?)	"
279	Mrs. Dorcas Winch	3 Mar., 1850	Tuftonborough, N. H.	1858 (?)	"
280	Mrs. William (Sophia B.) Flagg	6 July,	Profession	13 Dec., 1865	Meth. ch., Tuftonborough,
281	Jane E. Wright (Mrs. F. E. Woodward)	2 Jan., 1853	Profession	4 Sept., 1874	Death
282	Charles T. Dadmun	3 July,	"	29 July, 1881	Glencove, Ill.
283	Mrs. C. T. (Jane M.) Dadmun	"	"	16 Dec., 1860	Presb. ch., Kalamazoo, Mich.
284	Henry P. Varney	"	South Wilbraham	4 July, 1858	Milwaukee, Wis.
		"	Profession	"	"
		"	"	26 Dec., 1877	Suspended

284 Mary E. Jennings (Mrs. H. P. Varney)	3 July, 1853	Profession	22 Dec., 1803	Death
286 Mrs. Henry A. (Caroline A.) Fuller	4 Sept. 6,	" " " " " " " "	5 July, 1800	" " " " " " " "
287 Caroline E. Dewing (Mrs. George E. Wise)	" " " " " " " "	" " " " " " " "	" " " " " " " "	" " " " " " " "
288 Marion A. Kingsbury (Mrs. George A. Russell)	" " " " " " " "	" " " " " " " "	" " " " " " " "	" " " " " " " "
289 Mrs. George (Elizabeth A.) Jennings	6 Nov.,	" " " " " " " "	29 Aug., 1800	Death
290 Andrew W. Fuller	" " " " " " " "	" " " " " " " "	" " " " " " " "	" " " " " " " "
291 Samuel C. Webber	" " " " " " " "	" " " " " " " "	" " " " " " " "	" " " " " " " "
292 Helen R. Seagrave (Mrs. John Simpson)	" " " " " " " "	" " " " " " " "	14 June, 1805	Shawmut ch., Boston
293 Charles Noyes, cf. 147	1 Jan., 1854	Granville	12 Dec., 1884	Reformed ch., Wallkill, N.Y.
294 Mrs. Ann Maria Fogg	5 Mar.,	" Profession	8 July, 1805	Death
295 Mrs. William W. (Abby E.) Morse, cf. 308	" " " " " " " "	" " " " " " " "	1878	" " " " " " " "
296 Olive Frances McDonald	" " " " " " " "	" " " " " " " "	27 June, 1880	Wadham
297 Alice McCracken (Mrs. Taylor)	" " " " " " " "	" " " " " " " "	1808 (?)	Church not recorded
298 Mary McCracken (Mrs. Howe)	" " " " " " " "	" " " " " " " "	7 April, 1803	1st ch., Woburn
299 Charles H. Herring	" " " " " " " "	" " " " " " " "	10 April, 1805	Marlboro
300 Rev. Abiah R. Baker	4 Nov., 1888	" " " " " " " "	1883	Death
301 Mrs. A. R. (Harriet Newell Woods) Baker	Sept., 1850	Central ch., Lynn	31 Jan., 1805	" " " " " " " "
302 Joseph W. Wright	" " " " " " " "	" " " " " " " "	31 July, 1801	" Any sister church "
303 Mrs. J. W. (Adeline B.) Wright	" " " " " " " "	" Pine St. ch., Boston	" Jan., 1800	Presb. ch., Kalamazoo, Mich.
304 George S. Baker	" " " " " " " "	" Profession	" Sept., 1858	At. Vernon ch., Boston
305 Martha A. Stevens (Mrs. E. P. Dunbar)	2 Nov.,	" " " " " " " "	10 June, 1872	North Middleboro
306 Mrs. C. (Rhoda) Wadington (Mrs. Howell)	" " " " " " " "	" Brighton	23 Oct., 1801	North Falmouth
307 John McCracken	5 July, 1857	Profession	30 Nov., 1884	Death
308 Mrs. F. (Mary) McCracken	" " " " " " " "	" " " " " " " "	Jan., 1883	" " " " " " " "
309 Mrs. John (Martha) Watkins	7 Mar., 1838	West Newton	5 June, 1878	Boston Highlands
310 Calvin Perry	4 July,	" " " " " " " "	12 Mar., 1807	Death
311 Mrs. C. (Mary Ann) Perry, cf. 483	" " " " " " " "	" " " " " " " "	18 Mar., 1808	Natick
312 Mrs. J. W. (Cecilia A. B.) Coolidge, cf. 408	" " " " " " " "	" Bowdoin St. ch., Boston	28 May, 1862	Park St. ch., Boston
313 Charles R. Baker	" " " " " " " "	" Profession	" " " " " " " "	" " " " " " " "
314 William H. Baker	" " " " " " " "	" " " " " " " "	16 Oct., 1859	1st ch., Dorchester
315 Warren A. Fuller	" " " " " " " "	" " " " " " " "	31 July, 1801	" Any sister church "
316 Francis W. Fuller	" " " " " " " "	" " " " " " " "	30 April, 1863	Old South ch., Worcester
317	" " " " " " " "	" " " " " " " "	19 Sept., 1872	Death

No.	Name.	When Received.	How Received.	When Removed.	How Removed.
319	Willard Hunting	4 July, 1858	Profession	5 Dec., 1864	Death
320	John Newton Seagrave, cf. 644	"	"	6 Nov., 1875	Meth. ch., Brewsters, N. Y.
321	Charles Orrin Evans	"	"	8 Dec., 1861	West Newton
322	Mrs. Timothy (Eliza) Stevens	"	"	19 Sept., 1872	Death
323	Antoinette Perry (Mrs. John B. Watkins)	"	"	23 Sept., 1866	1st ch., Baltimore, Md.
324	Fidelia A. Fuller (Mrs. Charles O. Evans)	"	"	16 June, 1872	Boston Highlands
325	Isabella McCracken	"	"	"	"
326	Alvan P. Knapp	5 Sept.,	Stonham	1 May, 1885	Dropped
327	Mrs. A. P. (Phoebe S.) Knapp	"	"	"	"
328	Sumner Knapp	"	"	20 Mar., 1867	Berkeley
329	Mrs. S. (Phoebe) Knapp	"	"	"	"
330	John Simpson	7 Nov.,	Norton	"	"
331	Charles Edward Peabody	"	"	12 Dec., 1884	Reformed ch., Wallkill, N. Y.
332	Caroline Ann Stevens (Mrs. J. F. Fuller)	6 Nov., 1859	"	24 July, 1870	Death
333	Abigail Boyd Hunting	"	"	14 June, 1865	West Newton
334	Emerson P. Knight	6 Jan., 1861	"	23 Dec., 1892	Pilgrim ch., Cambridgeport
335	Mrs. E. P. (Mary C.) Knight	"	"	22 Feb., 1884	2d Presb. ch., Lafayette, Ind.
336	Valetta Ann Fuller (Mrs. Leonard Winch) ..	7 Sept., 1862	Calvinist ch., Worcester	30 Aug., 1867	Death
337	Rhoda Denmon Bullard	"	Profession	11 June, 1873	Natick
338	Belinda Elmina Townsend (Mrs. E. F. Wiswall)	"	"	26 Oct., 1870	Westboro
339	Whitman S. Winsor	"	Brighton	"	"
340	Mrs. W. S. (Caroline R.) Winsor	"	"	25 Dec., 1873	Death
341	Mrs. Lydia H. Page	"	Eliot ch., Roxbury	19 Aug., 1878	"
342	Mrs. R. T. (Linda) Townsend	"	2d Presb. ch., Wolcott, N. Y.	"	"
343	Rev. Moses Winch	3 May, 1863	Needham	8 Dec., 1875	Death
344	Timothy Bullard	"	Holliston	26 Oct., 1870	Westboro
345	Mrs. T. (Hannah) Bullard	"	"	"	"
346	Charles B. Dana	1 May, 1864	Harvard ch., Brookline	"	"
347	Mrs. C. B. (Phoebe W.) Dana	"	"	"	"
348	Agnes McLeod (Mrs. F. W. Fuller)	"	Profession	20 Feb., 1891	Auburndale

349	Augusta Phelps Risley (Mrs. W. Mansfield) . . .	1	May, 1864	Profession	14 Dec., 1883	Hope St. Meth. ch., Providence, R.I.
350	Lucy Tilton Winsor [gins]	"	"	"	4 June, 1886	Sandwich
351	Caroline Whitman Winsor (Mrs. Andrew Hig-	"	"	"	27 Feb., 1876	Death
352	Carrie Augusta Seagrave (Mrs. Elmer Snell) .	"	"	"		
353	Edward Payson Seagrave	"	"	"		
354	Frederick Scott Seagrave	"	"	"	27 Oct., 1872	16th St. Meth. ch., [Mich. Detroit,
355	Charlotte Eliza Cameron	"	"	"		
356	Victoria Allen (Mrs. Smith)	"	"	"	4 June, 1865	Waltham
357	Mary Louisa Stevens (Mrs. E. F. Dunbar) . .	4	Sept.,	"	15 Feb., 1871	Presb. ch., Mindora, Wis.
358	Anna Maria Clarke	"	"	"		
359	Nora Maria Lovewell (Mrs. H. A. Joslin) cf. 820	"	"	"	13 Oct., 1875	New England ch., Boston
360	Mary Eliza Townsend	"	"	"		
361	William S. Mitchell	6	Nov.,	Holliston	17 Feb., 1869	Newtonville
362	Mrs. W. S. (Susan J.) Mitchell	"	"	"	27 Mar., 1866	Death
363	Effie J. Peabody (Mrs. C. S. Ober)	7	May, 1865	South Natick	1 April, 1874	Arlington
364	Francis I. Mitchell	3	Sept.,	Profession	17 Feb., 1869	Newtonville
365	Elizabeth R. Horr	"	"	"		
366	Augusta Rollins	"	"	"		
367	Hannah H. Rollins	"	"	"		
368	Nelly Sarah Watkins (Mrs. Abel F. Stevens) .	"	"	"	5 June, 1878	Boston Highlands
369	Susan J. McCracken (Mrs. F. H. Poole) . . .	"	"	"		
370	Daniel Francis Morse	"	"	"		
371	George Augustus Mitchell	"	"	"	2 Dec., 1800	Death
372	Eben Flagg	"	"	"	17 Feb., 1869	Newtonville
373	Ella Emma Fuller (Mrs. Charles E. Adams) . .	7	Jan., 1866	"	30 April, 1893	Death
374	Mrs. Mary H. Webber	"	"	"		
375	Caroline W. Russell	6	May,	"	10 Dec., 1873	Dedham
376	Elizabeth Ellen Flagg	1	July,	Union ch., Boston.	26 April, 1884	Shawmut ch., Boston Watertown
377	Mary S. Webber	"	"	Profession		
378	Sarah Rebecca Kingsbury	"	"	"	17 July, 1873	Death
379	William A. Kimball [wood]	"	"	"		
380	Mrs. W. A. (Matilda) Kimball (Mrs. Rock-	4	Nov.,	"	14 Feb., 1878	Death
381	Mrs. Joseph (Sophia Abbie) Dewing	"	"	"		
382	Mrs. Charles G. (Ophelia E.) Flagg	"	"	"	Sept., 1874	Death
		"	"	"	10 May, 1895	"

No.	Name.	When Received.	How Received.	When Removed.	How Removed.
383	Mrs. George A. (E. Lucretia) Mitchell	6 Jan., 1867	Holliston	17 Feb., 1869	Newtonville
384	Charles P. Withington	"	Profession		
385	Mrs. C. P. (Martha Jane) Withington	"	"		
386	George A. Russell	"	"		
387	Edward Perry	"	"	18 Mar., 1868	Natick
388	Thomas Walker Ferguson	"	"		
389	Edward Granville Fuller	"	"		
390	Henry Webber Lovewell	"	"		
391	Emma Olive Kingsbury	"	"		
392	Mary Isabelle Kinnee (Mrs. Francis Dewing)	"	"		
393	Albert H. Watkins	"	"		
394	George Smith	"	"		
395	Rev. George G. Phipps	6 May,	"	13 Mar., 1884	Death
396	Mrs. Mrs. G. G. (Kathleen M.) Phipps	29 Feb., 1868	Paxton	3 April, 1878	Newton Highlands
397	William W. Morse, cf. 230	"	Phillipston		
398	Mrs. W. W. (Abby Elizabeth) Morse, cf. 295	2 May,	Waltham	2 May, 1869	" Free Bapt. ch., Natick
399	Rev. Elbridge G. Little	"	"	"	"
400	Mrs. E. G. (Lucia S.) Little	5 Sept.,	North Middleboro	29 Dec., 1869	Death
401	Mrs. Thomas (Helen E.) Currier	"	"	18 Nov., 1883	"
402	Fannie H. Currier	"	Kennebunkport, Me.		
403	Andrew Higgins	"	Berkeley St. ch., Boston	4 June, 1886	Sandwich
404	Charles H. Mansfield	1 Nov.,	Profession	29 July, 1881	Meth. ch., Lynn
405	Mrs. C. H. (Orilla M.) Mansfield	3 Jan., 1869	Meth. ch., Cohituate		
406	Samuel Abbot	"	Profession		
407	Jonas W. Coolidge, cf. 313	2 May,	"	19 Oct., 1869	East St. ch., South Boston
408	Mrs. J. W. (Cecilia A. B.) Coolidge, cf. 314	4 July,	Park St. ch., Boston	11 Aug., 1875	Piedmont ch., Worcester
409	Adela Chafin	"	"	"	"
410	Mrs. Lewis (Sarah C.) Wight	"	Framingham	10 Oct., 1877	Eliot ch., Newton
411	Henry C. Bigelow	5 Sept.,	Pine St. ch., Lewiston, Me.	19 Dec., 1884	Harvard ch., Brookline
412	Mrs. H. C. (Maria C.) Bigelow	2 Jan., 1870	Meth. ch., Worcester	6 Jan., 1876	Dedham
		"	"	"	"

413	Mrs. Augustus (Mary J.) Stevens	4 Sept., 1870	Northfield, N. H.	26 Oct., 1891	Death
414	Simeon S. Waters	6 Nov., "	Millbury	17 Oct., 1881	"
415	Mrs. S. S. (Eliza J.) Waters	"	"		
416	James Allen	"	Profession		
417	Julia F. Jennings, cf. 729	"	"		
418	Mrs. Thomas W. (Mary J.) Ferguson	"	"	17 Oct., 1877	1st ch., Middletown, Conn.
419	Samuel G. Reed	21 Dec., "	"		
420	Mrs. Henrietta Herrick	5 Nov., 1871	Presb. ch., West Chester, Pa.	5 June, 1878	Newton Highlands
421	Augustine B. Varney	3 Mar., 1872	Kennebunk, Me.	9 Aug., 1892	Death
422	Charles E. Colby	"	Profession	25 May, 1887	Exc.
423	Joseph H. Noyes	"	"	2 Jan., 1891	Death
424	Rev. E. P. Marvin, D.D.	"	Marblehead	9 Feb., 1877	Dedham
425	Mrs. E. P. (Julia A.) Marvin	5 May, "	Medford	10 May, 1874	Death
426	Mary E. Marvin (Mrs. L. F. Wood)	"	"	16 June, 1880	Winthrop ch., Charlestown
427	Rev. John Wood	"	"	"	"Any church"
428	Mrs. J. (Laurinda M.) Wood	"	East Windsor Hill, Vt.	5 Dec., 1880	Calvinistic ch., Fitchburg
429	Katharine K. Wood	"	Townshend, Vt.	23 July, 1872	Death
430	Francis T. Gregory	"	Wolfboro, N. H.	6 May, 1876	Episcopal ch.
431	Arthur P. Dana	"	Profession	16 Feb., 1804	Independent ch., Holywell,
432	Myra L. Clarke	1 July, "	"	7 Nov., 1884	Dropped [North Wales
433	Margaret Manuel (Mrs. J. N. Seagrave) cf. 645	"	"	11 April, 1875	Death
434	George E. Seagrave, cf. 648	5 Jan., 1873	Dorchester	6 Nov., 1875	Meth. ch., Brewster's, N. Y.
435	Mrs. Nathaniel (Lois W.) Dana	2 Mar., "	Profession	14 Dec., 1881	Ref. ch., Wallkill, N. Y.
436	Mrs. N. F. (Catherine A.) Morrill	4 May, "	Harvard ch., Brookline	3 Nov., 1889	Death
437	Rev. J. U. Parsons	6 July, "	Sanbornton, N. H.		
438	Mrs. J. U. (Emma G.) Parsons (Mrs. Smith)	7 Sept., "	West Cummington	21 May, 1874	Death
439	Luther Parker	"	"		
440	Mary Belle Parker	"	Profession	2 Mar., 1880	Death
441	Mrs. George H. (Hattie J.) Robbins	"	"	2 May, 1884	Ruggles St. Bapt. ch., Boston
442	Mary A. Richardson	"	"		
443	Katie M. Stroker (Mrs. W. A. Parker)	"	"	26 Dec., 1877	Exc.
444	Sarah Belle Little	"	"		
445	Marietta O. Coffin (Mrs. Colony)	"	"	14 April, 1893	Dropped
446	Mrs. John (Ellen) Cameron	"	"	1883	Death
		1 Mar., 1874	Presb. ch., Carrickfergus, Ire.	Nov., 1891	"

No.	Name.	When Received.	How Received.	When Removed.	How Removed.
447	Mrs. Louisa P. Hobart	1 Mar., 1874	Profession		
448	Mrs. Charles E. (Ida L.) Colby ..[R. Hanks]	"	"		
449	Mrs. James (C. Josephine) Phillips (Mrs. W. W.)	7 Mar., 1875	Kirk St. ch., Lowell	31 July, 1894	Death
450	Mrs. Eugene H. (Martha A.) Hathaway	"	Natick		
451	Mrs. Eben (Sarah E.) Morrison	"	Profession	21 Feb., 1883	Natick
452	Caroline L. Stroker	"	"		
453	Lucius B. Horton	"	"		
454	Mrs. L. B. (Emice W.) Horton	2 May,	Ellet ch., Newton	10 Mar., 1886	Death
455	Daniel S. Short	"	"		
456	Mrs. D. S. (Fannie R.) Short	"	"		
457	Ellen M. Jennings	"	Profession		
458	Frances Hattie Phillips	"	"		
459	Jessie Leonora Simpson	"	"		
460	Lilian C. Marvin	"	"		
461	William M. Marvin	"	"		
462	John Anderson	4 July,	Mt. Vernon ch., Boston	8 Feb., 1882	Berkeley St. ch., Boston
463	Mrs. J. (Ellen A.) Anderson	"	"	12 Dec., 1884	Ref. ch., Wallkill, N. Y.
464	Peter Manuel	"	Profession	16 June, 1880	Winthrop ch., Charlestown
465	Frederick H. Kingsbury	"	"	4 Nov., 1898	"
466	George H. Reed	"	"	"	"
467	Mrs. Sarah Parker	"	"	21 Nov., 1896	Death
468	Mrs. Daniel (Lydia) Dadmun	"	"	26 Oct., 1888	Natick
469	Jennie T. Costello (Mrs. Meagher)	"	"	16 Jan., 1885	Dropped
470	Mrs. Anne McCarthy	"	"	17 June, 1887	Winslow ch., Taunton
471	Euphemia Manuel	"	"	14 Oct., 1888	Death
472	Annie P. Manuel (Mrs. McCutchin)	3 Sept., 1876	"	7 Nov., 1887	"
473	Eugene H. Hathaway	6 May, 1877	Ep. ch., Skibbereen, Ireland	26 Dec., 1897	Suspended
474	Martha L. Flagg	"	Charles St. Bapt. ch., Boston	14 Dec., 1883	Meth. ch., Natick
475	James H. Hobart	"	Profession	"	"
476	Henry A. Fisher	1 July,	"	"	"
		"	"	6 Feb., 1891	Suspended

477	Mrs. H. A. (Lydia A. J.) Fisher	1 July,	1877	Profession	25 May, 1894	Ep. ch., Wellesley
478	Mrs. Henry A. (Ereux O.) Childs	"	"	"	17 Mar., 1880	1st Presb. ch., Boston
479	Jessie F. Jennings	"	"	"	12 April, 1879	Meth. ch., Newton
480	Thomas G. Dickey	"	"	"	16 Jan., 1885	Dropped
481	Everett E. Moody	"	"	"	23 Nov., 1883	Natick
482	John T. Moody	17 Oct.,	"	Natick	6 Feb., 1891	Middle Haddam, Conn.
483	Mrs. Calvin (Mary A.) Perry, cf. 312	4 Nov.	"	Profession	31 Dec., 1897	Death
484	James W. Moulton	27 Mar.,	1878	Dalry, Scotland		
485	John McGowan	"	"	"		
486	Mrs. J. (Agnes G.) McGowan	5 Jan.,	1879	Gloversville, N. Y.		
487	Henry M. Burrill	"	"	"		
488	Mrs. H. M. (Hannah W.) Burrill	"	"	"		
489	Mary T. Brown	"	"	"		
490	Mrs. Lynan (Mary M.) Goodell	"	"	"		
491	George P. Wisner	"	"	Profession	2 Nov., 1883	Meth. ch., Marlboro
492	Ernest D. Flagg	"	"	"	29 July, 1881	Meth. ch., Lynn
493	Emily M. Severance	"	"	"		
494	Edward A. Waters	2 Mar.,	"	"	29 July, 1881	Meth. ch., Lynn
495	Mrs. E. A. (Sarah Ann) Waters	"	"	"		
496	Joanna Glendenning	"	"	"		
497	Helen Nora Severance	"	"	"		
498	Mrs. Henry L. (Catherine S.) Flagg	"	"	"	9 June, 1881	Death
499	Helen Elvira Simpson	"	"	"		
500	James Moulton, cf. 278	"	"	Wolfboro, N. H.		
501	Mrs. J. (Louisa) Moulton, cf. 271	4 May,	"	"		
502	Abbie A. Moulton (Mrs. W. E. Woodward)	"	"	"	24 April, 1896	Saxonville
503	Mary C. Moulton (Mrs. G. E. Seagrave) cf. 649	"	"	"	29 Feb., 1884	Elgin, Ill.
504	Mrs. P. D. (Margaret R.) Cowan	"	"	Presb. ch., Jonesboro', Tenn.	25 Mar., 1892	4th Ave. Presb. ch., New York, N. Y.
505	Katharine L. Burrill	"	"	Gloversville, N. Y.		
506	Charlotte R. Wiswall	"	"	Profession	28 Jan., 1888	Death
507	Harriet A. Wiswall	"	"	"		
508	Mary Elizabeth Wiswall	"	"	"		
509	Mary Ethel Varney	6 July,	"	"		
510	Mrs. J. J. (Sarah) Clements	"	"	"		

No.	Name.	When Received.	How Received.	When Removed.	How Removed.
511	Leander Crawford	2 Nov., 1879	Bapt. ch., Warren, Me.	31 Dec., 1896	Death
512	Mrs. L. (Jennie C.) Crawford	" "	Profession	" "	" "
513	John Dean	7 Mar., 1880	" "	16 Jan., 1885	Dropped
514	Rev. Perez D. Cowan	" "	Holston Presbytery, Tenn.	25 Mar., 1892	4th Ave. Presb. ch., New York, N. Y.
515	Charlotte Fitch Roberts	2 May,	Profession	" "	" "
516	William R. Hanks	4 July,	" "	" "	" "
517	Mrs. H. W. (Alice M.) Lovewell	" "	" "	" "	" "
518	Augusta A. Lovewell	" "	" "	25 July, 1881	Death
519	Mrs. W. L. (Susan M.) Russell	" "	" "	" "	" "
520	Mrs. Edwin W. (Lydia A.) Stevens	" "	" "	16 Nov., 1881	Winona, Minn.
521	Mrs. Henrietta M. Shelton	15 Sept.,	2d Presb. ch., Jersey City, N. J.	11 April, 1883	1st Cong. ch., Jersey City, N. J.
522	George H. Burrill	" "	North Ave. ch., Cambridge	25 June, 1886	New Lebanon, N. Y.
523	Mrs. Daniel F. (Eliza A.) Morse	7 Nov.,	Profession	" "	" "
524	Harriet A. Townsend	" "	" "	" "	" "
525	Ambrose Palmer Hatch	" "	" "	1 Mar., 1897	Death
526	Robert Montgomery, cf. 799	" "	Presb. ch., New Kilpatrick,	13 June, 1884	Dover
527	Mrs. R. (Jane L.) Montgomery, cf. 798	" "	Free ch., Glasgow, Scotland.	" "	" "
528	Julia Clements	2 Jan., 1881	Profession	" "	" "
529	James Manuel	6 Mar.,	2d Cong. ch., Milton.	4 Mar., 1887	Meth. ch., Natick
530	Mrs. J. (Jane) Manuel	" "	" "	25 Oct., 1885	" "
531	Joseph John Clements	1 May,	Profession	" "	" "
532	George H. Robbins	4 Sept.,	" "	" "	" "
533	Nella G. Robbins. [Ins]	" "	" "	" "	" "
534	Charlotte R. Anderson (Mrs. Theodore Rol-	" "	" "	15 Feb., 1895	Epis. ch., Wellesley
535	Jessie S. Peabody	" "	" "	" "	" "
536	Mrs. Margaret D. Foote	" "	" "	12 Jan., 1886	Death
537	Mrs. Maria H. Williams	" "	Woodstock, Conn.	12 Oct., 1888	Plymouth ch., Chicago, Ill.
538	Annie Williams	" "	" "	" "	" "
539	Helen Maria Withington	6 Nov.,	Profession	" "	" "
540	Addie Carleton Withington (Mrs. C. E. Fuller)	" "	" "	" "	" "

No.	Name.	When Received.	How Received.	When Removed.	How Removed.
575	Mary E. Darling	4 Jan., 1885	Leominster	24 Oct., 1886	ad ch., Keene, N. H.
576	Grace L. Darling	"	"	"	"
577	Benjamin H. Sanborn	1 Mar.,	Profession	"	"
578	Mrs. B. H. (Ida A.) Sanborn	"	"	"	"
579	Harriet C. Eaton (Mrs. G. C. Fuller)	"	"	"	"
580	Mabel A. Dadmun	"	"	"	"
581	Marion Metcalf	"	"	"	"
582	Charles E. Shattuck	3 May,	Elyria, Ohio	15 June, 1890	Elyria, Ohio
583	Mrs. C. E. (Emily P.) Shattuck	"	Profession	"	"
584	Mrs. Laura A. Doolittle	5 July,	South Natick	"	"
585	Mary Pauline Smith	"	ad ch., Rockford, Ill.	19 Mar., 1893	Death
586	William Jennings	6 Sept.,	Profession	"	"
587	Herbert B. Fuller	"	"	"	"
588	Ida Ella Swartz (Mrs. Clark)	1 Nov.,	"	13 Mar., 1896	Glen Ridge, N. J.
589	Emma Clements (Mrs. F. W. Shattuck)	7 Mar., 1886	No. Springfield, Mo.	"	"
590	George Frederick Clements	"	Profession	13 May, 1898	Dropped
591	Carrie Gertrude Hagar	"	"	1 June, 1894	Allston
592	Henry Walter Hagar	"	"	21 June, 1895	Everett
593	Pauline Swenson	"	"	"	"
594	Robert Emory Anderson	"	"	"	"
595	Julia A. Eastman	2 May,	"	"	"
596	Sarah P. Eastman	"	West Hawley	"	"
597	August Witz	"	"	"	"
598	Mrs. A. (Louise) Witz	"	"	"	"
599	Mrs. George (Katrina) Hagar	4 July,	"	"	"
600	Hannah B. Baldwin	"	"	"	"
601	Charles F. Smith	5 Sept.,	Presb. ch., New York, N. Y.	27 May, 1887	So. Canterbury, Conn.
602	Frances Ellen Lord	2 Jan.,	Williston ch., Portland, Me.	19 June, 1897	"Any evangelical church"
603	James W. Ross	6 Mar.,	1st Presb. ch., Boston	4 Jan., 1895	Highland ch., Roxbury
604	Mrs. J. W. (Sophia) Ross	"	"	"	"

605	Francis W. Underwood	1 May, 1887	Profession	1 Mar., 1895	Epis. ch.
606	George Clinton Fuller	3 July, "	"		
607	Samuel Harrison Lovewell	"	"		
608	Clarence A. Brodeur	6 Nov., "	Penacook, N. H.	12 Oct., 1888	Franklin
609	Mrs. C. A. (Mary C.) Brodeur	"	Eliot ch., Newton	"	"
610	Mrs. Fannie L. Bacon	"	New Lebanon, N. Y.	15 Oct., 1897	1st Ref. ch., Tarrytown, N. Y.
611	Ellen W. Frary	"	"	6 Aug., 1895	Death
612	Mary Jane Ross (Mrs. G. S. Canfield)	"	Presb. ch., Bay of Islands, New- Park St. ch., Boston. [fd]d		
613	Mrs. John (Julie) White	"	Shawmut ch., Boston		
614	George T. Hall	"	"		
615	Mrs. G. T. (Sarah S.) Hall	"	"		
616	Mabel Hall	"	"		
617	John Hall	4 Mar., 1888	Profession	3 Sept., 1890	Death
618	Mrs. J. (Rachel) Hall	"	"	18 May, 1894	Epis. ch., Wellesley
619	William Y. Lawrence	"	"		
620	Mrs. W. Y. (Margaret) Lawrence	"	Presb. ch., Scotston, Pictou, [N. S.]		
621	Rev. Edward N. Pomeroy	4 Nov., "	Union ch., Taunton		
622	Mrs. E. N. (Emma G.) Pomeroy	"	"		
623	Gertrude A. Pomeroy	"	Profession		
624	Mrs. Edwin (Melvina A.) Fuller	"	"	15 July, 1895	Death
625	Margaret E. Ditto	"	Presb. ch., Mt. Kisco, N. Y.	9 May, 1890	American ch., Paris, France
626	Mary Rebecca Russell (Mrs. F. L. Norton)	6 Jan., 1889	Profession	15 Oct., 1897	Shawmut ch., Boston
627	Marion Wharton Anderson	"	"		
628	Rev. William R. Eastman	"	South Framingham	14 April, 1893	2d Presb. ch., Albany, N. Y.
629	Mrs. W. R. (Laura E.) Eastman	"	"	"	"
630	Grace Eastman	"	"	"	"
631	Mary R. Eastman	"	"	"	"
632	Margaret Eastman	"	"	"	"
633	Lucy S. Barnes	"	"	"	"
634	Mary Venia Fitch (Mrs. Warren Fuller)	3 Mar., "	Profession	4 Mar., 1892	Davenport ch., New Haven,
635	Clara Manter Benson	"	"	13 Mar., 1896	Glen Ridge, N. J. [Conn.]
636	J. Allen Tailby	"	"	1 Oct., 1897	Schenectady, N. Y.
637	George S. Canfield	"	"		
638	Ralza M. Manly	"	St. John's Meth. ch., Boston	28 Oct., 1892	Meth. ch., Dalton, Ga.

No.	Name.	When Received.	How Received.	When Removed.	How Removed.
639	Mrs. Charles A. (Ernestine) Lord	3 Mar., 1889	Mt. Vernon ch., Boston	7 Mar., 1898	Death
640	Gustaf Halgren	5 May, "	Profession		
641	Mrs. G. (Mary A.) Halgren	"	"		
642	Mrs. (Eva E.) Hueg	"	"		
643	Winifred E. Badger	"	"		
644	John N. Seagrave, cf. 320	"	Christian ch., W. Randolph, [Vt.	7 April, 1893	1st ch., Cambridge
645	Mrs. J. N. (Margaret) Seagrave, cf. 433	7 July, "	Meth. ch., Brewster's, N. Y.		
646	Mrs. John S. (Mary H.) Lamson	1 Nov., "	"	16 Jan., 1891	Death
647	Mary J. Lamson	"	1st ch., Montclair, N. J.	23 Oct., 1891	1st ch., Montclair, N. J.
648	George E. Seagrave, cf. 434	4 Jan., 1890	"	"	"
649	Mrs. G. E. (Mary C.) Seagrave, cf. 503	"	Meth. ch., Cochituate	"	"
650	Nina W. Frary	"	"	25 Dec., 1893	Death
651	Edward G. Nichols	"	1st Presb. ch., Hudson, N. Y.	15 Oct., 1897	1st Ref. ch., Tarrytown, N. Y.
652	Henry H. Brown	"	Fryeburg, Me.	25 May, 1894	Centre Harbor, N. H.
653	Mrs. H. H. (Maria G.) Brown	2 Mar., "	Profession		
654	Grace E. Colby	"	"	23 May, 1893	Death
655	Newell H. Dadmun	"	"		
656	Henry Laselle Flagg	"	"		
657	Mrs. E. G. (Leonora H.) Fuller	"	"		
658	Charles Edward Fuller	"	"		
659	Mrs. Lewis M. (Florence) Grant	"	"		
660	Abijah Herrand	"	"		
661	Albert Jennings	"	"		
662	Mrs. A. (Sarah F.) Jennings	"	"		
663	Alma Mallory (Mrs. Georkie)	"	"		
664	Isabella Neely	"	"		
665	William Lewis Russell, Jr.	"	"	1 July, 1893	Dropped
666	Rose S. Short	"	"		
667	Earl B. Short	"	"		
668	Ethel G. Short	"	"		

669	Margaret A. Sutherland	2 Mar.,	1890	Profession	.....	15 Oct., 1897	Highland ch., Somerville
670	Mrs. W. (Margaret A.) Thumwith	"	"	"	.....	"	1st Ref. ch., Tarrytown, N. Y.
671	Harriet E. Bacon	4 May,	"	"	.....	"	"
672	John F. Bacon	"	"	"	.....	"	"
673	Rose Kate Butler	"	"	"	.....	"	"
674	Gertrude Caroline Colby	"	"	"	.....	10 Aug., 1894	Ref. ch., Wallkill, N. Y.
675	Clarence Henry Dadmun	"	"	"	.....	1 June, 1894	Allston
676	Albert Chapin Dadmun	"	"	"	.....	7 April, 1893	1st Presb. ch., Pueblo, Col.
677	Valetta Elizabeth Dadmun (Mrs. G. F. Clements)	"	"	"	.....	
678	Janet M. Ferguson	"	"	"	.....	
679	Florence Fitch	"	"	"	.....	
680	Ada Marion Fuller (Mrs. W. H. Moulton)	"	"	"	.....	
681	Willard H. Moulton	"	"	"	.....	
682	Charles H. Palmer	"	"	"	.....	
683	Mrs. C. H. (Anna I.) Palmer	"	"	"	.....	
684	Charles Thayer Parritt	"	"	"	.....	
685	Lucy Thurlow Parritt	"	"	"	.....	
686	Phila Belle Robbins	"	"	"	.....	15 Mar., 1895	Epis. ch., Wellesley
687	Clara Evelyn Robbins	"	"	"	.....	22 Mar., 1895	Epis. ch.
688	Elizabeth Sargent Smith	"	"	"	.....	6 Sept., 1891	Epis. ch., Wellesley
689	Gertrude Eliza Stevens	"	"	"	.....	
690	Thomas T. Watt	"	"	"	.....	
691	Florence Howe Weston	"	"	"	.....	
692	Mrs. Benjamin (Barbara) Brehant	6 July,	"	"	[ague, P. E. I.		
693	Charles J. Anderson	"	"	St. Andrew's Presb. ch., Mon-		7 April, 1893	Wellesley Hills
694	Sophia J. Bauer (Mrs. J. W. Fowle)	"	"	Profession	.....	
695	Blenda Benson	"	"	"	.....	
696	Kathie E. McPayden (Mrs. H. W. Hagar)	"	"	"	.....	
697	August Swenson	"	"	"	.....	
698	Mrs. Almon (Mary E.) Ingram	7 Sept.,	"	Marlboro	.....	
699	Lester W. Ingram	"	"	"	.....	
700	Vinithia E. Ingram	"	"	Profession	.....	
701	Fanny C. Guild	2 Nov.,	"	Milford, N. H.	.....	
702	Mrs. Anna Diedrichsen	8 Feb.,	1891	Profession	.....	23 Oct., 1891	Union ch., Brooklyn, N. Y.

No.	Name.	When Received.	How Received.	When Removed.	How Removed.
703	Arthur W. Fuller.....	8 Feb., 1891	Profession	13 Mar., 1896	Glen Ridge, N. J.
704	Mrs. T. T. (Barbara) Watt	"	Epis. ch., Rothesay, N. B. . .	6 Sept., 1891	Epis. ch., Wellesley
705	Ellery T. Gilbert	"	Pilgrim ch., Cambridgeport ..	28 Oct., 1892	Pilgrim ch., Cambridgeport
706	Mrs. E. T. (Alice A.) Gilbert	"	"	27 Mar., 1892	Death
707	Fred C. Gilbert	"	"	28 Oct., 1892	Pilgrim ch., Cambridgeport
708	Mrs. J. A. (Ellen F.) Sullivan	1 Mar.,	Watertown.....		
709	Franklin B. Ingraham.....	"	Shawmut ch., Boston		
710	Mrs. F. B. (Elizabeth T.) Ingraham	"	"		
711	George F. Andrews.....	3 May,	Mt. Vernon ch., Boston.....		
712	George W. Andrews.....	"	"		
713	Edith A. Andrews.....	"	"		
714	Grace A. Andrews.....	"	"		
715	Mrs. John (Alice) Miller.....	"	Lincoln.....		
716	Mrs. James F. (Nancy E.) Simons	"	South Natick		
717	Harry G. Vinal	"	Holliston		
718	Emma E. Varney.....	"	Profession		
719	Mrs. Lillie P. Whitehouse	"	"	15 Oct., 1897	Middleton, Mass.
720	Arthur S. Burrill, cf. 542	5 July,	"		
721	Mary K. Colby.....	3 Jan., 1892	College ch., Amherst	14 Aug., 1896	North ch., Haverhill
722	Abby S. Fuller.....	"	Profession	14 May, 1897	Death
723	Johannah C. Swenson.....	"	"	13 Mar., 1896	Glen Ridge, N. J.
724	Susan R. LeBosquet	"	"		
725	Lewis W. Witz	6 Mar.,	Wellesley Hills		
726	Mary A. Buchanan (Mrs. R. Allen)	"	"		
727	James Carstairs	"	Profession	21 Feb., 1896	Natick
728	Mrs. J. (Eliza) Carstairs.....	1 May,	Leeds, England.....	11 May, 1894	Presb. ch., Rosebank, S. I.,
729	Julia F. Jennings, cf. 417	"	"	"	"
730	Caroline F. Benner (Mrs. Harvey H. Whitney)	"	1st ch., Middletown, Conn. .	"	"
731	Wallace K. Gaylord	6 Nov.,	Profession	"	"
732	Rev. Edward A. Benner.....	"	"	"	"
		"	Salt Lake City, Utah.....		

[N. Y.]

733	Mrs. E. A. (Mary S.) Benner	16 Nov.,	1892	Salt Lake City, Utah	19 June, 1897	"Any evangelical church"
734	[Nathalie Lord	"	"	Mt. Vernon ch., Boston	"	"
735	Mrs. William (Eliza) Woodward	"	"	Ipswich	"	"
736	William E. Woodward	"	"	"	"	"
737	Emma M. Woodward (Mrs. Edward Flagg) ..	"	"	"	24 April, 1896	Saxonville
738	Ella F. Woodward	"	"	"	28 Dec., 1897	Death
739	Eva May Woodward (Mrs. G. E. Seagrave) ..	"	"	"	"	"
740	Robert Jay	"	"	"	"	"
741	Rev. Lewis W. Hicks	"	"	"	"	"
742	Mrs. L. W. (Elizabeth B.) Hicks	1 Jan.,	1893	Sunnyside Meth. ch., Port-	"	"
743	Mrs. Gardner W. (May S.) Flagg	7 May,	"	Denison, Texas	"	"
744	Mrs. G. H. (Elbertine Z.) Stevens	3 Sept.,	"	"	"	"
745	Alice V. Stevens	"	"	Meth. ch., Allston	"	"
746	George A. Ross	"	"	U. P. ch., Shushan, N. Y. ..	"	"
747	Mrs. G. A. (Almira J. M.) Ross	5 Nov.,	"	"	"	"
748	Kate M. Ross	"	"	Jewett City, Conn.	"	"
749	Eva Winslow Crowell	"	"	"	"	"
750	Ethel May Fuller	5 Mar.,	1894	Profession	"	"
751	Henry J. Fuller	"	"	"	"	"
752	Royal H. B. Fuller	"	"	"	"	"
753	Mrs. Z. A. (Rebecca W. T.) Crowell	"	"	Ist ch., Omaha, Neb.	13 Mar., 1896	Glen Ridge, N. J.
754	William F. Shattuck	"	"	Natick	"	"
755	Mrs. W. F. (Abby F.) Shattuck	"	"	"	"	"
756	Erwin H. Walcott	"	"	Ist ch., Burlington, Vt.	"	"
757	Mrs. E. H. (Jennie R.) Walcott	"	"	Natick	"	"
758	Mabel R. Walcott	"	"	Ist ch., Burlington, Vt.	"	"
759	George F. Ford	"	"	Profession	"	"
760	Mrs. G. F. (Sarah M.) Ford	6 May,	"	"	"	"
761	Florence E. Dustin (Mrs. B. E. Adams)	"	"	"	"	"
762	Elizabeth L. Varney (Mrs. W. J. Parritt)	"	"	"	"	"
763	William S. Hall	"	"	"	"	"
764	Mrs. James H. (Mary A.) Gillette	"	"	Vineland, N. J.	"	"
765	Agnes M. Lord	"	"	Smyrna, Turkey	19 June, 1897	"Any evangelical church"
766	Mrs. M. (Nancy H.) Watson	"	"	Central ch., Chelsea	"	"

No.	Name.	When Received.	How Received.	When Removed.	How Removed.
767	Edward S. Fletcher.	1 July, 1894	Sherborn		
768	John Weston	"	Natick	13 May, 1898	" Any evangelical church "
769	Mrs. J. (Sylvia) Weston.	"	"	3 Aug., 1896	Death
770	Isabel G. Weston.	"	"		
771	Rev. Daniel S. Rodman.	"	1st ch., Montclair, N. J.	28 Nov., 1896	Death
772	Lucy N. Rodman.	"	"		
773	Annie Butler	4 Nov.,	Profession		
774	Mary B. Coutts	"	"		
775	Mabel H. Townsend (Mrs. F. L. Diehl, Jr.)	"	"		
776	Henry T. Randall	"	Worthington	11 June, 1897	W. Springfield, Mass.
777	Mrs. H. T. (Sarah P.) Randall.	"	"	"	"
778	E. E. Severy.	"	"	"	"
779	Elizabeth E. Steele	"	1st Bapt. ch., Waterbury, Conn.	26 July, 1895	1st M. E. ch., Waterbury, Ct.
780	Mrs. Nathaniel T. (Mary L.) Hubbard	6 Jan., 1895	Profession	17 April, 1896	Bapt. Mariners' ch., Boston
781	Ethel D. Hubbard	"	Franklin		
782	Ada F. Daniels	"	"		
783	Mrs. Charles (Mary J.) Cartwright.	"	Holliston		
784	Mrs. Elijah (Elizabeth) Cartwright.	"	Profession		
785	Arthur N. Whitehouse	3 Mar.,	"		
786	Mrs. A. N. (Martha) Whitehouse	"	"		
787	Mrs. Fred (Georgie Ann) Ordway	"	"		
788	Isabel S. Miller	"	"		
789	Mrs. Francis (Frances) Gilman.	"	North ch., New Bedford		
790	Mary R. Gilman (Mrs. L. A. E. Ahlers)	"	"	16 Oct., 1896	1st ch., Colorado Springs
791	Francis L. Gilman.	"	"		
792	Louis A. E. Ahlers	"	"	16 Oct., 1896	1st ch., Colorado Springs
793	Gideon D. Richardson	"	Profession		
794	Mrs. G. D. (Sarah A.) Richardson	3 Nov.,	"		
795	Guilton Bergenzoni	"	"		
796	Mrs. (Mary J.) Cooley	"	North ch., Lynn	16 May, 1898	Death

797	Mrs. (Mary F.) Kingsbury	3 Nov., 1895	Central ch., Chelsea	27 Nov., 1895	Death
798	Mrs. Robert (Jane L.) Montgomery, cf. 527	"	Dover	18 Feb., 1898	Natick
799	Robert Montgomery, cf. 526	6 Jan., 1896	"		
800	Mrs. Hugh Sutherland	"	Carnel ch., Westville, N. S.		
801	James Allen	Mar.,	Profession		
802	Mrs. J. A. (Elta B.) Tailby	3 May,	"		
803	Anna Patterson King	"	"		
804	Mrs. Hugh (Sarah B.) Christy	"	Saxton's River, Vt.		
805	Margaret Loudon	"	Glasgow, Scotland		
806	George Gould	3 Jan., 1897	South ch., Andover	4 Nov., 1898	Ref. Pres. ch., N. Y. City
807	Mrs. G. (Lydia W.) Gould	"	"		
808	Mrs. Francis L. (Harriet H.) Gilman	5 Mar.,	Trin. ch., New Bedford		
809	Rev. Edward H. Chandler	2 May,	Union ch., Taunton		
810	Mrs. E. H. (Emelyn D.) Chandler	"	"		
811	Frank H. Richardson	4 July,	3d ch., Chelsea		
812	Mrs. F. H. (Elizabeth E.) Richardson	"	"		
813	William H. Blood, Jr.	5 Sept.,	1st ch., Kansas City, Mo.		
814	Mrs. W. H. (Grace N.) Blood, Jr.	"	"		
815	Alice E. Chandler	7 Nov.,	Union ch., Taunton		
816	Agnes E. Fairlie	"	Presb. ch., Jacksonville, Fla.		
817	Emilie Wagner	"	Presb. ch., Newark, N. J.		
818	Edward H. Benner	"	Profession		
819	William S. Wilder	2 Jan., 1898	"		
820	Mrs. H. A. (Nora M.) Joslin, cf. 359	"	Shawmut ch., Boston		
821	Mrs. E. H. (Hanna H.) Wiswall	6 Mar.,	Meth. ch., West Fulton, N.Y.		
822	Barbara Merrill	"	South ch., Andover		
823	Sarah F. Whiting	1 May,	1st Bapt. ch., Leroy, N. Y.		
824	Elizabeth P. Whiting	"	"		
825	Mrs. Murdock (Sarah) Campbell	"	Highland ch., Roxbury		

XIV

ALPHABETICAL LIST OF MEMBERS.

- | | |
|--|---------------------------------------|
| 406 Abbot, Samuel | 214 Batchelder, Mrs. J. (Rebecca S.) |
| 761 Adams, Mrs. B. E. | 245 Batchelder, Mrs. |
| 373 Adams, Mrs. Charles E. | 179 Bates, Mrs. |
| 259 Adams, Rev. William H. | 694 Bauer, Sophia J. |
| 260 Adams, Mrs. W. H. (Mary Ann) | 243 Bean, Mrs. |
| 79 Adams, Mrs. | 730 Benner, Caroline F. |
| 792 Ahlers, Louis A. E. | 732 Benner, Rev. Edward A. |
| 790 Ahlers, Mrs. L. A. E. | 733 Benner, Mrs. E. A. (Mary S.) |
| 416 Allen, James | 818 Benner, Edward H. |
| 801 Allen, James | 695 Benson, Blenda |
| 726 Allen, Mrs. R. | 635 Benson, Clara Manter |
| 51 Allen, Mrs. Thaddeus | 795 Bergenzoni, Guiton |
| 356 Allen, Victoria | 411 Bigelow, Henry C. |
| 693 Anderson, Charles J. | 412 Bigelow, Mrs. H. C. (Maria C.) |
| 534 Anderson, Charlotte R. | 96 Biglow, Abigail |
| 462 Anderson, John | 97 Biglow, Eunice |
| 463 Anderson, Mrs. J. (Ellen A.) | 66 Biglow, Mrs. Isaac (Fanny) |
| 627 Anderson, Marion Wharton | 79 Biglow, Mehitabel |
| 594 Anderson, Robert Emory | 20 Biglow, William |
| 713 Andrews, Edith A. | 21 Biglow, Mrs. W. (Hepzebeth) |
| 711 Andrews, George F. | 220 Blodgett, Ebenezer P. |
| 712 Andrews, George W. | 813 Blood, William H., Jr. |
| 714 Andrews, Grace A. | 814 Blood, Mrs. W. H., Jr. (Grace N.) |
| 67 Atkins, John | 116 Boutwell, Jonathan |
| 68 Atkins, Mrs. J. (Jane) | 117 Boutwell, Mrs. J. (Sarah) |
| 77 Ayres, Mrs. David (Sarah) | 63 Bowditch, Mrs. Galen (Sarah) |
| | 8 Brackett, Lemuel |
| 44 Bacon, Mrs. Asa (Zeruah) | 9 Brackett, Mrs. L. (Susanna) |
| 610 Bacon, Mrs. Fannie L. | 692 Brehaut, Mrs. Benjamin (Barbara) |
| 671 Bacon, Harriet E. | 73 Broad, Hezekiah |
| 672 Bacon, John F. | 74 Broad, Mrs. H. (Meriam) |
| 107 Bacon, Mrs. Ralph (Hannah Nelson) | 173 Broad, Mary R. |
| 643 Badger, Winifred E. | 608 Brodeur, Clarence A. |
| 301 Baker, Rev. Abijah R. | 609 Brodeur, Mrs. C. A. (Mary C.) |
| 302 Baker, Mrs. A. R. (Harriet Newell) | 652 Brown, Henry H. |
| 315 Baker, Charles R. | 653 Brown, Mrs. H. H. (Maria G.) |
| 305 Baker, George S. | 62 Brown, Mrs. Martha |
| 316 Baker, William H. | 489 Brown, Mary T. |
| 600 Baldwin, Hannah B. | 263 Brown, William |
| 633 Barnes, Lucy S. | 264 Brown, Mrs. W. (Sarah) |
| 213 Batchelder, John | 99 Brown, Mrs. |

- 726 Buchanan, Mary A.
 51 Bullard, Clarissa
 200 Bullard, Clarissa M.
 7 Bullard, Ephraim
 39 Bullard, Nathaniel
 38 Bullard, Mrs. N. (Sarah)
 121 Bullard, Mrs. N. (Maria)
 337 Bullard, Rhoda Demmon
 22 Bullard, Mrs. Sarah
 58 Bullard, Sarah Newell
 93 Bullard, Timothy
 69 Bullard, Mrs. T. (Hannah)
 128 Bullard, Mrs. T. (Martha Fry)
 344 Bullard, Timothy
 345 Bullard, Mrs. T. (Hannah)
 542 { Burrill, Arthur S.
 720 {
 522 Burrill, George H.
 487 Burrill, Henry M.
 488 Burrill, Mrs. H. M. (Hannah W.)
 505 Burrill, Katharine L.
 773 Butler, Annie
 559 Butler, Elizabeth J.
 673 Butler, Rose Kate

 355 Cameron, Charlotte Eliza
 446 Cameron, Mrs. John (Ellen)
 825 Campbell, Mrs. Murdoch (Sarah)
 637 Canfield, George S.
 612 Canfield, Mrs. G. S.
 205 Carhart, Ann
 166 Carhart, Mrs. William
 727 Carstairs, James
 728 Carstairs, Mrs. J. (Eliza)
 783 Cartwright, Mrs. Charles (Mary J.)
 784 Cartwright, Mrs. Elijah (Elizabeth)
 409 Chaffin, Adelia
 167 Chamberlain, Mrs. John
 277 Chamberlain, Lucy
 815 Chandler, Alice E.
 809 Chandler, Rev. Edward H.
 810 Chandler, Mrs. E. H. (Emelyn D.)
 478 Childs, Mrs. Henry A. (Erexua O.)

 804 Christy, Mrs. Hugh (Sarah B.)
 564 Clark, Alice Brooks
 562 Clark, Asa B.
 563 Clark, Mrs. A. B. (Elizabeth)
 588 Clark, Mrs.
 358 Clarke, Anna Maria
 105 Clarke, George
 137 Clarke, Lewis
 432 Clarke, Myra L.
 208 Clarke, Mrs. W. L.
 589 Clements, Emma
 590 Clements, George Frederick
 677 Clements, Mrs. G. F.
 531 Clements, Joseph John
 510 Clements, Mrs. J. J. (Sarah)
 528 Clements, Julia
 445 Coffin, Marietta O.
 243 Coffin, Mrs.
 276 Colburn, Jane W.
 422 Colby, Charles E.
 448 Colby Mrs. C. E. (Ida L.)
 674 Colby, Gertrude Caroline
 654 Colby, Grace E.
 721 Colby, Mary K.
 445 Colony, Mrs.
 48 Cooke, Mrs. Sarah
 565 Cooley, Grace E.
 796 Cooley, Mrs. (Mary J.)
 313 { Coolidge, Jonas W.
 407 {
 314 { Coolidge, Mrs. J. W. (Cecilia A. B.)
 408 {
 469 Costello, Jennie T.
 774 Coutts, Mary B.
 514 Cowan, Rev. Perez D.
 504 Cowan, Mrs. P. D. (Margaret R.)
 511 Crawford, Leander
 512 Crawford, Mrs. L. (Jennie C.)
 548 Cripps, Mrs. F. O. (Isabella)
 749 Crowell, Eva Winslow
 753 Crowell, Mrs. Z. A. (Rebecca W. T.)
 307 Crowell, Mrs.
 402 Currier, Fannie H.
 401 Currier, Mrs. Thos. (Helen E.)

 676 Dadmun, Albert Chapin
 675 Dadmun, Clarence Henry

- 282 Dadmun, Charles T.
 283 Dadmun, Mrs. C. T. (Jane M.)
 468 Dadmun, Mrs. Daniel (Lydia)
 580 Dadmun, Mabel A.
 655 Dadmun, Newell H.
 560 Dadmun, Mrs. Newell H. (Augusta M.)
 677 Dadmun, Valetta Elizabeth
 431 Dana, Arthur P.
 346 Dana, Charles B.
 347 Dana, Mrs. C. B. (Phoebe W.)
 30 Dana, Mrs. Ephraim (Tabitha)
 435 Dana, Mrs. Nath. (Lois W.)
 55 Dana, Rebecca
 56 Dana, Tabitha
 60 Daniell, Jessie
 59 Daniell, Sarah
 17 Daniell, Mrs. Jeremiah (Eunice)
 5 Daniell, Joseph
 6 Daniell, Mrs. J. (Mary)
 782 Daniels, Ada F.
 269 Daniels, Sarah
 217 Darling, George F.
 576 Darling, Grace L.
 575 Darling, Mary E.
 154 Darling, Mrs.
 513 Dean, John
 573 De Bevoise, Rev. Gabriel H.
 574 De Bevoise, Mrs. G. H. (Margaret E.)
 42 Deming, Charles
 43 Deming, Mrs. C. (Mehitable)
 29 Deming, Hannah
 24 Deming, Rebecca
 14 Deming, Sarah
 23 Deming, Mrs. W. (Rebecca)
 287 Dewing, Caroline E.
 392 Dewing, Mrs. Francis
 223 Dewing, Horace
 202 Dewing, Mary Ann
 253 Dewing, Seth
 254 Dewing, Mrs. S. (Olive)
 222 Dewing, Seth, Jr.
 381 Dewing, Mrs. Jos. (Sophia A.)
 480 Dickey, Thomas G.
 702 Diedrichsen, Mrs. Anna
 775 Diehl, Mrs. Frederick L.
 625 Ditto, Margaret E.
 209 Dix, Mary Jane
 138 Dix, Mrs. Samuel W. (Elizabeth D.)
 584 Doolittle, Mrs. Laura A.
 306 Dunbar, Mrs. E. F.
 357 Dunbar, Mrs. E. F.
 198 Durant, Mrs. James (Margaret Childs)
 761 Dustin, Florence E.
 52 Dyer, Sarah
 14 Eames, Mrs.
 630 Eastman, Grace
 595 Eastman, Julia A.
 632 Eastman, Margaret
 631 Eastman, Mary R.
 596 Eastman, Sarah P.
 628 Eastman, Rev. William R.
 629 Eastman, Mrs. W. R. (Laura E.)
 25 Easty, Mrs. Elijah (Fanny)
 31 Easty, Mrs. Mary
 579 Eaton, Harriet C.
 15 Edes, Mrs. Amos (Phebe)
 553 Erickson, Mrs. John
 205 Estes, Mrs. Nathan
 160 Estes, Mrs. Nathan C.
 321 Evans, Charles Orrin
 324 Evans, Mrs. Charles O.
 557 Evans, Grace Ann
 816 Fairlie, Agnes E.
 678 Ferguson, Janet M.
 388 Ferguson, Thomas Walker
 418 Ferguson, Mrs. T. W. (Mary J.)
 566 Fischer, Frank T.
 567 Fischer, Mrs. F. T. (Mary E.)
 40 Fisher, Mrs. Azubah
 476 Fisher, Henry A.
 477 Fisher, Mrs. H. A. (Lydia A. J.)
 55 Fisher, Mrs. Jesse
 180 Fisher, Lydia
 70 Fisk, Mary
 182 Fiske, Mrs. Emery (Eunice)
 679 Fitch, Florence
 634 Fitch, Mary Venia
 382 Flagg, Mrs. C. G. (Ophenia)

- 372 Flagg, Eben
 737 Flagg, Mrs. Edward
 41 Flagg, Mrs. Elisha (Rhoda)
 270 Flagg, Elizabeth E.
 376 Flagg, Elizabeth Ellen
 492 Flagg, Ernest D.
 743 Flagg, Mrs. Gardner W.
 (May S.)
 656 Flagg, Henry Laselle
 498 Flagg, Mrs. Henry L. (Catherine S.)
 189 Flagg, Isaac
 190 Flagg, Mrs. I. (Angeline)
 474 Flagg, Martha L.
 115 Flagg, Mary
 90 Flagg, Sarah
 184 Flagg, Solomon
 185 Flagg, Mrs. S. (Eliza)
 177 Flagg, William
 98 Flagg, Mrs. W.
 280 Flagg, Mrs. W. (Sophia B.)
 242 Flagg, William Henry
 767 Fletcher, Edward S.
 564 Fletcher, Mrs. E. S.
 294 Fogg, Mrs. Ann Maria
 536 Foote, Mrs. Margaret D.
 759 Ford, George F.
 760 Ford, Mrs. G. F. (Sarah M.)
 694 Fowle, Mrs. J. W.
 611 Frary, Ellen W.
 650 Frary, Nina W.
 722 Fuller, Abby S.
 680 Fuller, Ada Marion
 71 Fuller, Mrs. Alven (Anna)
 191 Fuller, Mrs. Alven (Sophia)
 290 Fuller, Andrew W.
 206 Fuller, Ann E.
 703 Fuller, Arthur W.
 149 Fuller, Augustus
 150 Fuller, Mrs. A. (Susan Smith)
 132 Fuller, Benjamin
 133 Fuller, Mrs. B. (Susan J.)
 161 Fuller, Caleb S.
 155 Fuller, Caroline Fiske
 658 Fuller, Charles Edward
 540 Fuller, Mrs. C. E.
 172 Fuller, Mrs. Ebenezer (Roxana)
 219 Fuller, Ebenezer, Jr.
 389 Fuller, Edward Granville
 657 Fuller, Mrs. E. G. (Leonora H.)
 624 Fuller, Mrs. Edwin (Melvina A.)
 373 Fuller, Ella Emma
 750 Fuller, Ethel May
 324 Fuller, Fidelia A.
 318 Fuller, Francis W.
 348 Fuller, Mrs. F. W.
 237 Fuller, Gabriella
 606 Fuller, George Clinton
 579 Fuller, Mrs. G. C.
 123 Fuller, Mrs. Granville (Rebecca)
 286 Fuller, Mrs. Henry A. (Caroline A.)
 751 Fuller, Henry J.
 587 Fuller, Herbert B.
 49 Fuller, Hezekiah
 50 Fuller, Mrs. H. (Charlotte)
 183 Fuller, Mrs. H. (Abigail)
 164 Fuller, Hezekiah, Jr.
 332 Fuller, Mrs. J. F.
 18 Fuller, Mrs. Jonathan (Mary)
 175 Fuller, Jonathan
 145 Fuller, Jonathan, Jr.
 146 Fuller, Mrs. J., Jr. (Sarah Ann)
 204 Fuller, Lucretia
 541 Fuller, Lu Ida
 112 Fuller, Maria
 87 Fuller, Mary
 178 Fuller, Mary J.
 159 Fuller, Mehitable Jane
 162 Fuller, Mrs. Rebecca Bullard
 752 Fuller, Royal H. B.
 243 Fuller, Sarah M.
 317 Fuller, Warren A.
 634 Fuller, Mrs. Warren A.
 16 Fuller, William
 12 Fuller, Mrs. W. (Sarah)
 336 Fuller, Valetta Ann
 173 Gates, Mrs. N. P.
 731 Gaylord, Wallace K.
 663 Georkie, Mrs.
 707 Gilbert, Fred C.
 705 Gilbert, Ellery T.

- 706 Gilbert, Mrs. E. T. (Alice A.)
 764 Gillette, Mrs. J. H. (Mary A.)
 789 Gilman, Mrs. Francis (Frances)
 791 Gilman, Francis L.
 808 Gilman, Mrs. F. L. (Harriet H.)
 790 Gilman, Mary R.
 496 Glendenning, Joanna
 119 Goddard, Mrs. Nathan (Polly)
 490 Goodell, Mrs. Lyman (Mary M.)
 806 Gould, George
 807 Gould, Mrs. G. (Lydia W.)
 659 Grant, Mrs. Lewis M. (Florence)
 236 Greeley, Mrs.
 54 Green, Mrs. Salmon
 80 Greenwood, Mrs.
 430 Gregory, Francis T.
 701 Guild, Fanny C.
 257 Guild, Nathaniel Tyler
 258 Guild, Mrs. N. T. (Mary Ann)
 11 Gurney, Mrs. Susanna
 591 Hagar, Carrie Gertrude
 599 Hagar, Mrs. George (Katrina)
 592 Hagar, Henry Walter
 696 Hagar, Mrs. H. W.
 249 Haines, Willard O.
 640 Halgren, Gustaf
 641 Halgren, Mrs. G. (Mary A.)
 160 Hall, Caroline
 614 Hall, George T.
 615 Hall, Mrs. G. T. (Sarah S.)
 617 Hall, John
 618 Hall, Mrs. J. (Rachel)
 616 Hall, Mabel
 763 Hall, William S.
 516 Hanks, William R.
 449 Hanks, Mrs. W. R.
 561 Harrington, Mrs. Osborn C. (Elizabeth E.)
 525 Hatch, Ambrose Palmer
 473 Hathaway, Eugene H.
 450 Hathaway, Mrs. Eugene H. (Martha A.)
 266 Hathaway, Harrison
 203 Hathaway, Mrs. Harrison
 115 Hathaway, Mrs.
 152 Hayford, Mrs.
 568 Hedges, Edna C.
 660 Herrand, Abijah
 420 Herrick, Mrs. Henrietta
 299 Herring, Charles H.
 741 Hicks, Rev. Lewis W.
 742 Hicks, Mrs. L. W. (Elizabeth B.)
 403 Higgins, Andrew
 351 Higgins, Mrs. Andrew
 475 Hobart, James H.
 447 Hobart, Mrs. Louisa P.
 240 Holt, Isaac D.
 85 Holyoke, Caroline
 72 Homer, Jacob
 365 Horr, Elizabeth R.
 453 Horton, Lucius B.
 454 Horton, Mrs. L. B. (Eunice N.)
 232 Houghton, Mrs.
 298 Howe, Mrs.
 781 Hubbard, Ethel D.
 780 Hubbard, Mrs. Nathaniel T. (Mary L.)
 642 Hueg, Mrs. (Eva E.)
 136 Hunnewell, Mrs. Mary
 333 Hunting, Abigail Boyd
 135 Hunting, Mrs. Calvin (Keziah A.)
 151 Hunting, Charles, Jr.
 94 Hunting, Israel
 120 Hunting, Israel, Jr.
 134 Hunting, Mrs. Israel, Jr. (Rebecca)
 271 Hunting, Louisa
 1 Hunting, Samuel
 319 Hunting, Willard
 250 Hyde, George
 709 Ingraham, Franklin B.
 710 Ingraham, Mrs. F. B. (Elizabeth T.)
 698 Ingram, Mrs. Almon (Mary E.)
 699 Ingram, Lester W.
 700 Ingram, Vinthia E.

- 62 Jackson, Mrs.
 740 Jay, Robert
 661 Jennings, Albert
 662 Jennings, Mrs. A. (Sarah F.)
 457 Jennings, Ellen M.
 113 Jennings, Ethel
 114 Jennings, Mrs. E. (Abigail)
 181 Jennings, George
 289 Jennings, Mrs. George (Elizabeth A.)
 479 Jennings, Jessie F.
 417 { Jennings, Julia F.
 729 {
 285 Jennings, Mary E.
 586 Jennings, William
 156 Jennison, Mrs. Lovina
 157 Jennison, Luther Parker
 195 Jennison, Susan C.
 231 Jennison, Mrs.
 200 Jewell, Mrs.
 554 Johnson, Mrs. C. F.
 359 { Joslin, Mrs. H. A. (Nora M.)
 820 {
 379 Kimball, William A.
 380 Kimball, Mrs. W. A. (Matilda)
 803 King, Anna Patterson
 207 Kingsbury, Almira
 33 Kingsbury, Asa
 34 Kingsbury, Mrs. A. (Esther)
 88 Kingsbury, Catherine Peabody
 226 Kingsbury, Charles
 238 Kingsbury, Charlotte
 202 Kingsbury, Mrs. Dexter
 92 Kingsbury, Eliza
 154 Kingsbury, Emily
 391 Kingsbury, Emma Olive
 465 Kingsbury, Frederick H.
 11 Kingsbury, Mrs. Joseph
 118 Kingsbury, Mrs. J. (Nancy)
 225 Kingsbury, Lewis H.
 209 Kingsbury, Mrs. L. Allen
 142 Kingsbury, Mrs. Luther K. (Almira)
 208 Kingsbury, Maria
 288 Kingsbury, Marion A.
 797 Kingsbury, Mrs. Mary F.
 13 Kingsbury, Mrs. Moses (Lucy)
 239 Kingsbury, Nancy
 378 Kingsbury, Sarah Rebecca
 392 Kinnee, Mary Isabelle
 326 Knapp, Alvan P.
 327 Knapp, Mrs. A. P. (Phœbe S.)
 328 Knapp, Sumner
 329 Knapp, Mrs. S. (Phœbe)
 552 Knight, Ambrose D. K.
 334 Knight, Emerson P.
 335 Knight, Mrs. E. P. (Mary C.)
 557 Knight, Mrs.
 216 Knowlton, Alvan
 199 Knowlton, Mrs. Alvan (Lucy)
 201 Knowlton, Lucy B.
 241 Knowlton, William Wallis
 646 Lamson, Mrs. J. S. (Mary H.)
 647 Lamson, Mary J.
 619 Lawrence, William Y.
 620 Lawrence, Mrs. W. Y. (Margaret)
 56 Leach, Mrs. Joseph
 122 Leach, Sarah
 724 LeBosquet, Susan R.
 399 Little, Rev. Elbridge G.
 400 Little, Mrs. E. G. (Lucia S.)
 444 Little, Sarah Belle
 158 Locke, Mrs.
 765 Lord, Agnes M.
 639 Lord, Mrs. Charles A. (Ernestine)
 602 Lord, Frances Ellen
 734 Lord, Nathalie
 805 Loudon, Margaret
 518 Lovewell, Augusta A.
 265 Lovewell, Charles B.
 233 Lovewell, Mrs. Charles B.
 390 Lovewell, Henry Webber
 517 Lovewell, Mrs. H. W. (Alice M.)
 359 Lovewell, Nora Maria
 607 Lovewell, Samuel Harrison
 554 Lundholm, Amelia A.
 553 Lundholm, Matilda E.
 78 Lyon, Clarissa
 571 Maccarty, Gilbert D.

- 569 Maccarty, Mrs. G. L. M.
 (Rebecca E.)
 570 Maccarty, Martha E.
 663 Mallory, Alma
 638 Manly, Raiza M.
 547 Manly, Mrs. Raiza M.
 194 Mann, Mrs.
 404 Mansfield, Charles H.
 405 Mansfield, Mrs. C. H.
 (Orilla M.)
 349 Mansfield, Mrs. W.
 472 Manuel, Annie P.
 471 Manuel, Euphemia
 529 Manuel, James
 530 Manuel, Mrs. J. (Jane)
 433 Manuel, Margaret
 464 Manuel, Peter
 424 Marvin, Rev. E. P.
 425 Marvin, Mrs. E. P. (Julia A.)
 460 Marvin, Lillian C.
 426 Marvin, Mary E.
 461 Marvin, William M.
 102 Mayo, Mrs.
 470 McCarthy, Mrs. Anne
 297 McCracken, Alice
 325 McCracken, Isabella
 308 McCracken, John
 309 McCracken, Mrs. J. (Mary)
 298 McCracken, Mary
 369 McCracken, Susan J.
 472 McCutchin, Mrs.
 296 McDonald, Olive Frances
 696 McFayden, Kathie E.
 550 McGowan, Grace
 485 McGowan, John
 486 McGowan, Mrs. J. (Agnes G.)
 81 McIntire, John
 82 McIntire, Mrs. J. (Caroline)
 111 McIntosh, Hannah
 348 McLeod, Agnes
 231 McWhirr, Mary Jane
 559 McWilliams, Mrs.
 469 Meagher, Mrs.
 822 Merrill, Barbara
 581 Metcalf, Marion
 788 Miller, Isabel S.
 4 Miller, James
 715 Miller, Mrs. John (Alice)
 364 Mitchell, Frances I.
 371 Mitchell, George Augustus
 383 Mitchell, Mrs. Geo. A. (E.
 Lucretia)
 361 Mitchell, William S.
 362 Mitchell, Mrs. W. S. (Susan)
 526 } Montgomery, Robert
 799 }
 527 } Montgomery, Mrs. R. (Jane
 798 } L.)
 551 Moody, Mrs. Electa E.
 481 Moody, Everett E.
 482 Moody, John T.
 87 Moore, Mrs.
 546 Morgan, Anne Eugenia F.
 10 Morrill, Eliakim
 28 Morrill, Mrs. Eliakim (Ruth)
 228 Morrill, G. Townsend
 26 Morrill, Isaac
 27 Morrill, Mrs. I. (Mary)
 35 Morrill, Mary
 436 Morrill, Mrs. N. F. (Cath-
 arine A.)
 86 Morrill, Phebe
 229 Morrill, Phœbe
 54 Morrill, Mrs. Susanna
 451 Morrison, Mrs. Eben (Sarah
 E.)
 57 Morse, Mrs. Daniel (Me-
 hitable)
 148 Morse, Daniel, Jr.
 159 Morse, Mrs. Daniel, Jr.
 370 Morse, Daniel Francis
 523 Morse, Mrs. Daniel F.
 (Eliza A.)
 212 Morse, Henry
 201 Morse, Mrs. Henry
 235 Morse, Mrs. H. B.
 227 Morse, Manson
 251 Morse, Mrs. Manson
 233 Morse, Martha J.
 166 Morse, Mary
 234 Morse, Mary E.
 167 Morse, Mehitable Bacon
 32 Morse, Rebecca
 203 Morse, Rebecca
 230 } Morse, William W.
 397 }
 295 } Morse, Mrs. William W.
 398 } (Abby Elizabeth)
 272 Morton, Mrs. James (Re-
 becca)

- 502 Moulton, Abbie A.
 278 } Moulton, James
 500 }
 271 } Moulton, Mrs. J. (Louisa)
 501 }
 484 Moulton, James W.
 503 Moulton, Mary C.
 681 Moulton, Willard H.
 680 Moulton, Mrs. W. H.

 664 Neely, Isabella
 246 Newcomb, Rev. Harvey
 247 Newcomb, Mrs. H. (Alithea A.)
 106 Newell, Ebenezer
 65 Newell, Mrs. E. (Nancy)
 104 Newell, Nancy Whiting
 651 Nichols, Edward G.
 626 Norton, Mrs. F. L.
 147 } Noyes, Charles
 203 }
 188 Noyes, Mrs. Edward
 423 Noyes, Joseph H.
 91 Noyes, Sarah Brown
 19 Noyes, Rev. Thomas
 24 Noyes, Mrs. Thomas

 363 Ober, Mrs. C. S.
 787 Ordway, Mrs. Fred (Georgie Ann)

 45 Packard, Mrs. William (Sarah)
 543 Page, Gertrude G.
 341 Page, Mrs. Lydia H.
 682 Palmer, Charles H.
 683 Palmer, Mrs. C. H. (Anna I.)
 196 Park, John D.
 197 Park, Mrs. J. D. (Susanna)
 439 Parker, Luther
 440 Parker, Mary Belle
 207 Parker, Mrs. Richard
 467 Parker, Mrs. Sarah
 443 Parker, Mrs. W. A.
 684 Parritt, Charles Thayer
 685 Parritt, Lucy Thurlow
 762 Parritt, Mrs. William J.
 437 Parsons, Rev. J. U.

 438 Parsons, Mrs. J. U. (Emma G.)
 547 Patterson, Mary L.
 331 Peabody, Charles Edward
 363 Peabody, Effie J.
 274 Peabody, Ezekiel
 275 Peabody, Mrs. E. (Lydia S.)
 535 Peabody, Jessie S.
 323 Perry Antoinette
 311 Perry, Calvin
 312 } Perry, Mrs. C. (Mary Ann)
 483 }
 387 Perry, Edward
 108 Perry, Mary
 261 Pettengill, Mrs. Hannah D.
 262 Pettengill, H. Elizabeth
 458 Phillips, Frances Hattie
 449 Phillips, Mrs. James (C. Josephine)
 395 Phipps, Rev. George G.
 396 Phipps, Mrs. G. G. (Kathleen M.)
 83 Pierce, Lydia
 268 Plumer, Charles B.
 621 Pomeroy, Rev. Edward N.
 622 Pomeroy, Mrs. E. N. (Emma G.)
 623 Pomeroy, Gertrude A.
 369 Poole, Mrs. F. H.
 269 Prescott, Mrs.

 776 Randall, Henry T.
 777 Randall, Mrs. H. T. (Sarah P.)
 466 Reed, George H.
 419 Reed, Samuel G.
 75 Rice, Phinehas
 76 Rice, Mrs. P. (Sarah)
 108 Richards, Mrs.
 811 Richardson, Frank H.
 812 Richardson, Mrs. F. H. (Elizabeth E.)
 793 Richardson, Gideon D.
 794 Richardson, Mrs. G. D. (Sarah A.)
 442 Richardson, Mary A.
 349 Risley, Augusta Phelps
 687 Robbins, Clara Evelyn
 532 Robbins, George H.
 441 Robbins, Mrs. Geo. H. (Hattie J.)

- 533 Robbins, Nella G.
 686 Robbins, Phila Belle
 515 Roberts, Charlotte Fitch
 380 Rockwood, Mrs.
 771 Rodman, Rev. Daniel S.
 772 Rodman, Lucy N.
 255 Rogers, Fitzwilliam
 256 Rogers, Mrs. F. (Mary C.)
 366 Rollins, Augusta
 367 Rollins, Hannah H.
 534 Rollins, Mrs. Theodore
 746 Ross, George A.
 747 Ross, Mrs. G. A. (Almira J. M.)
 603 Ross, James W.
 604 Ross, Mrs. J. W. (Sophia)
 748 Ross, Kate M.
 612 Ross, Mary Jane
 375 Russell, Caroline W.
 210 Russell, Mrs. Dexter (Eunice)
 386 Russell, George A.
 288 Russell, Mrs. G. A.
 248 Russell, Mrs. Joseph (Rebecca)
 626 Russell, Mary Rebecca
 64 Russell, Mrs. Rebecca
 519 Russell, Mrs. W. L. (Susan M.)
 665 Russell, William Lewis, Jr.
 577 Sanborn, Benjamin H.
 578 Sanborn, Mrs. B. H. (Ida A.)
 89 Sargent, Mrs.
 270 Sawyer, Mrs. Reuben K.
 352 Seagrave, Carrie Augusta
 353 Seagrave, Edward Payson
 300 Seagrave, Elvira A.
 354 Seagrave, Frederick Scott
 434 } Seagrave, George E.
 648 }
 503 } Seagrave, Mrs. G. E. (Mary
 649 } C.)
 739 Seagrave, Mrs. G. E.
 267 Seagrave, Gilbert H.
 292 Seagrave, Helen R.
 320 } Seagrave, John Newton
 644 }
 433 } Seagrave, Mrs. J. N.
 645 }
 252 Seagrave, Mrs. Saul (Mary A.)
 168 Sessions, Rev. Joseph W.
 169 Sessions, Mrs. J. W. (Mary S. D.)
 493 Severence, Emily M.
 497 Severance, Helen Nora
 778 Severy, E. E.
 582 Shattuck, Charles E.
 583 Shattuck, Mrs. C. E. (Emily P.)
 589 Shattuck, Mrs. F. W.
 754 Shattuck, William F.
 755 Shattuck, Mrs. W. F. (Abby F.)
 521 Shelton, Mrs. Henrietta M.
 109 Shepard, Calvin
 110 Shepard, Mrs. C. (Abigail)
 455 Short, Daniel S.
 456 Short, Mrs. D. S. (Fannie R.)
 667 Short, Earl B.
 668 Short, Ethel G.
 666 Short, Rose S.
 716 Simons, Mrs. James F. (Nancy E.)
 499 Simpson, Helen Elvira
 459 Simpson, Jessie Leonora
 330 Simpson, John
 300 Simpson, Mrs. John
 292 Simpson, Mrs. John
 179 Skinner, Betsey
 186 Slack, Catharine
 188 Slack, Clarissa
 187 Slack, Sarah
 244 Slocum, Mrs.
 36 Smith, Aaron
 124 Smith, Mrs. A. (Susanna)
 152 Smith, Abby Eliza
 193 Smith, Abigail
 215 Smith, Albert
 154 Smith, Mrs. Albert
 601 Smith, Charles F.
 61 Smith, Mrs. David (Phebe)
 550 Smith, Mrs. David
 129 Smith, Eliza Daniels
 688 Smith, Elizabeth Sargent
 165 Smith, Eunice
 174 Smith, George
 394 Smith, George
 84 Smith, Harriet
 95 Smith, Mrs. Isaac (Dorothy)

- 192 Smith, Mrs. Jonathan (Abigail)
 46 Smith, Luther
 47 Smith, Mrs. L. (Hannah)
 37 Smith, Lucy
 100 Smith, Lydia Pratt
 155 Smith, Mrs. M.
 585 Smith, Mary Pauline
 101 Smith, Mrs. Solomon F.
 356 Smith, Mrs.
 438 Smith, Mrs.
 352 Snell, Mrs. Elmer
 779 Steele, Elizabeth E.
 368 Stevens, Mrs. Abel F.
 127 Stevens, Mrs. Abijah (Anna)
 745 Stevens, Alice V.
 206 Stevens, Mrs. Augustus
 413 Stevens, Mrs. Augustus (Mary J.)
 332 Stevens, Caroline Ann
 80 Stevens, Caroline G.
 520 Stevens, Mrs. Edwin W. (Lydia A.)
 2 Stevens, Ephraim
 3 Stevens, Mrs. E. (Sybel)
 744 Stevens, Mrs. G. H. (Elbertine Z.)
 689 Stevens, Gertrude Eliza
 273 Stevens, Harriet R.
 306 Stevens, Martha A.
 357 Stevens, Mary Louisa
 322 Stevens, Mrs. Timothy (Eliza)
 544 Stevens, Willis Fuller
 269 Storey, Mrs.
 59 Stowe, Mrs.
 103 Stowe, Calvin Ellis
 33 Stowe, Mrs. Samuel (Hephzibah)
 452 Stroker, Caroline L.
 443 Stroker, Katie M.
 708 Sullivan, Mrs. J. A. (Ellen F.)
 800 Sutherland, Mrs. Hugh
 669 Sutherland, Margaret A.
 588 Swartz, Ida Ella
 697 Swenson, August
 723 Swenson, Johannah C.
 593 Swenson, Pauline
 802 Tailby, Mrs. J. A. (Etta B.)
 297 Taylor, Mrs.
 251 Tenney, Agenora
 558 Thomas, Alfaretta S.
 163 Thompson, Mrs.
 670 Thumwith, Mrs. W. (Margaret A.)
 338 Townsend, Belinda Elmina
 524 Townsend, Harriet A.
 775 Townsend, Mabel H.
 360 Townsend, Mary Eliza
 342 Townsend, Mrs. R. T. (Linda)
 37 Train, Mrs.
 232 Travis, Eliza Jane
 555 Tucker, Walter G.
 556 Tucker, Mrs. W. G. (Alice M.)
 605 Underwood, Francis W.
 421 Varney, Augustine B.
 762 Varney, Elizabeth L.
 718 Varney, Emma E.
 284 Varney, Henry P.
 285 Varney, Mrs. H. P.
 509 Varney, Mary Ethel
 195 Varney, Mrs. Samuel F.
 717 Vinal, Harry G.
 756 Walcott, Erwin H.
 757 Walcott, Mrs. E. H. (Jennie R.)
 758 Walcott, Mabel R.
 153 Walker, Mary Mann
 99 Walker, Prudence
 163 Walker, Susan Morrill
 35 Walker, Mrs.
 817 Wangner, Emilie
 89 Ware, Abigail
 235 Ware, Abigail Elizabeth
 211 Ware, Daniel
 125 Ware, Mrs. Daniel (Abigail)
 126 Ware, Mrs. Daniel (Lydia)
 224 Ware, Daniel Newell
 237 Ware, Mrs. D. N.
 170 Ware, Dexter
 171 Ware, Mrs. D. (Mary C.)
- 636 Tailby, J. Allen

- 101 Ware, Louisa
 236 Ware, Louisa Maria
 102 Ware, Lucinda
 244 Ware, Lurinda Emeline
 176 Ware, Luther
 245 Ware, Rebecca Ann
 143 Ware, Reuben
 100 Ware, Mrs. Reuben
 144 Ware, Reuel
 111 Ware, Mrs. Reuel
 221 Ware, Reuel Willard
 158 Ware, Susan Dusell
 494 Waters, Edward A.
 495 Waters, Mrs. E. A. (Sarah A.)
 414 Waters, Simeon S.
 415 Waters, Mrs. S. S. (Eliza J.)
 393 Watkins, Albert H.
 310 Watkins, Mrs. John (Martha)
 323 Watkins, Mrs. John B.
 368 Watkins, Nelly Sarah
 766 Watson, Mrs. M. (Nancy H.)
 690 Watt, Thomas T.
 704 Watt, Mrs. T. T. (Barbara)
 374 Webber, Mrs. Mary H.
 377 Webber, Mary S.
 291 Webber, Samuel G.
 691 Weston, Florence Howe
 770 Weston, Isabel G.
 768 Weston, John
 769 Weston, Mrs. J. (Sylvia)
 234 Wheeler, Mrs.
 613 White, Mrs. John (Julie)
 90 White, Mrs. Lewis S.
 785 Whitehouse, Arthur N.
 786 Whitehouse, Mrs. A. N. (Martha)
 719 Whitehouse, Mrs. Lillie P.
 824 Whiting, Elizabeth P.
 823 Whiting, Sarah F.
 730 Whitney, Mrs. Harvey H. (Caroline F.)
 410 Wight, Mrs. Lewis (Sarah C.)
 819 Wilder, William S.
 538 Williams, Annie
 537 Williams, Mrs. Maria H.
 279 Winch, Mrs. Dorcas
 218 Winch, Enoch B.
 178 Winch, Mrs. Enoch B.
 336 Winch, Mrs. Leonard
 98 Winch, Martha Brown
 343 Winch, Rev. Moses
 139 Winship, Mrs. Jos. (Susan)
 194 Winship, Susan
 351 Winsor, Caroline Whitman
 350 Winsor, Lucy Tilton
 339 Winsor, Whitman S.
 340 Winsor, Mrs. W. S. (Caroline R.)
 287 Wise, Mrs. Geo. E.
 491 Wisner, George P.
 506 Wiswall, Charlotte R.
 572 Wiswall, Edward F.
 338 Wiswall, Mrs. E. F.
 545 Wiswall, Edward H.
 821 Wiswall, Mrs. E. H. (Hanna H.)
 507 Wiswall, Harriet A.
 508 Wiswall, Mary Elizabeth
 540 Withington, Addie Carlton
 140 Withington, Charles
 141 } Withington, Mrs. C. (Rhoda)
 307 {
 384 Withington, Charles P.
 385 Withington, Mrs. C. P. (Martha Jane)
 539 Withington, Helen Maria
 130 Withington, Phinehas
 131 Withington, Mrs. P. (Hannah)
 597 Witz, August
 598 Witz, Mrs. A. (Louise)
 725 Witz, Lewis W.
 549 Witz, William
 427 Wood, Rev. John
 428 Wood, Mrs. J. (Laurinda M.)
 429 Wood, Katharine K.
 426 Wood, Mrs. L. F.
 738 Woodward, Ella F.
 737 Woodward, Emma M.
 739 Woodward, Eva May
 281 Woodward, Mrs. F. E.
 735 Woodward, Mrs. William (Eliza)
 736 Woodward, William E.
 502 Woodward, Mrs. W. E.
 281 Wright, Jane E.
 303 Wright, Joseph W.
 304 Wright, Mrs. J. W. (Adeline B.)

XV

TABLE OF ANNUAL STATISTICS.

For the year ending January 1.	MEMBERSHIP.				RECEIVED.			REMOVED.				BAP- TIZED.		SUNDAY- SCHOOL.		Families in Parish.
	Males.	Females.	Total.	Absent.	By Profession.	By Letter.	Total.	By Death.	By Dismissal.	By Discipline.	Total.	Adults.	Children.	Av. Attendance.	Total Membership.	
1799	8	10	18	..	8	10	18	..	..	..	..	2	2	..	..	..
1800	11	17	28	..	5	5	10	..	..	..	..	..	14	..	..	..
1801	11	19	30	..	2	..	2	..	..	..	..	..	6	..	..	..
1802	11	19	30	..	..	..	..	..	..	..	..	1	11	..	..	..
1803	14	27	41	..	13	..	13	2	..	..	2	8	23	..	..	..
1804	14	27	41	..	1	..	1	1	..	..	1	..	4	..	..	..
1805	14	26	40	..	..	..	..	1	..	..	1	..	5	..	..	..
1806	14	26	40	..	..	..	..	..	..	..	..	..	4	..	..	..
1807	15	32	47	..	8	..	8	1	..	..	1	2	11	..	..	..
1808	15	34	49	..	2	..	2	..	..	..	..	..	7	..	..	..
1809	14	41	55	..	7	..	7	..	1	..	1	3	4	..	..	..
1810	14	43	57	..	1	1	2	..	..	..	..	..	3	..	..	..
1811	13	44	57	..	1	..	1	1	..	..	1	..	10	..	..	..
1812	13	46	59	..	2	..	2	..	..	..	..	1	12	..	..	..
1813	14	47	61	..	..	2	2	..	..	..	..	..	5	..	..	..
1814	13	49	62	..	3	..	3	1	1	..	2	2	6	..	..	..
1815	11	44	55	..	1	..	1	8	..	..	8	..	3	..	..	..
1816	12	43	55	..	2	..	2	1	1	..	2	1	4	..	..	..
1817	12	44	56	..	2	..	2	1	..	..	1	..	4	..	..	..
1818	10	44	54	..	2	..	2	2	2	..	4	2	11	..	..	..
1819	10	43	53	..	1	..	1	2	..	..	2	..	4	..	..	..
1820	14	62	76	..	24	..	24	1	..	..	1	8	12	..	..	..
1821	17	66	83	..	9	..	9	2	..	..	2	1	9	..	..	..
1822	15	64	79	..	..	..	..	..	3	1	4	..	1	..	..	..
1823	12	54	66	..	..	2	2	2	13	..	15	..	4	..	..	..
1824	12	55	67	..	1	..	1	..	..	..	..	..	4	..	..	..
1825	13	54	67	..	2	..	2	2	..	..	2	2	2	..	..	..
1826	13	56	69	..	2	..	2	..	..	..	..	2	7	..	..	..
1827	11	50	61	..	1	..	1	8	1	..	9	1	4	..	..	..
1828	11	49	60	..	1	..	1	1	1	..	2	1	8	..	85	..
1829	13	56	69	..	4	8	12	1	2	..	3	1	4	..	96	..
1830	12	57	69	..	3	1	4	4	..	..	4	1	6	..	135	..
1831	12	57	69	..	..	1	1	1	..	..	1	..	8	..	..	..
1832	15	57	72	..	6	..	6	3	..	..	3	1	6	..	140	..
1833	23	65	88	..	20	..	20	3	1	..	4	7	4	..	140	..
1834	20	64	84	..	3	1	4	2	5	1	8	..	3	..	..	..
1835	24	71	95	..	12	1	13	1	..	1	2	4	10	..	115	..

For the year ending January 1.	MEMBERSHIP.				RECEIVED.			REMOVED.				BAP- TIZED.		SUNDAY- SCHOOL.		Families in Parish.
	Males.	Females.	Total.	Absent.	By Profession.	By Letter.	Total.	By Death.	By Dismissal.	By Discipline.	Total.	Adults.	Children.	Av. Attendance.	Total Membership.	
1836	24	69	93	..	..	2	2	1	2	1	4	..	12	..	130	..
1837	25	68	93	..	5	..	5	1	4	..	5	1	3	..	179	..
1838	25	88	113	..	22	..	22	2	..	..	2	13	16	..	190	..
1839	25	87	112	..	..	..	..	..	1	..	1	..	3	..	140	..
1840	22	82	104	..	..	..	..	3	5	..	8	..	3	..	150	..
1841	25	81	106	..	2	2	4	..	2	..	2	..	4	..	140	..
1842	25	81	106	..	..	..	..	..	..	..	..	..	6	..	140	..
1843	41	89	130	..	32	2	34	3	7	..	10	11	6	..	..	..
1844	41	84	125	..	1	..	1	2	3	1	6	1	5	..	119	..
1845	39	82	121	20	1	..	1	3	1	1	5	..	4	..	119	..
1846	39	83	122	..	3	1	4	..	2	1	3	3	6	..	138	..
1847	42	86	128	..	..	8	8	2	..	..	2	..	3	..	125	..
1848	32	65	97	..	..	..	..	1	30	..	31	..	..	..	100	..
1849	37	67	104	..	9	2	11	3	1	..	4	4	1	..	100	..
1850	39	69	108	..	3	2	5	1	..	..	1	1	4	..	164	..
1851	36	69	105	..	1	..	1	2	2	..	4	..	2	..	165	..
1852	36	69	105	..	..	1	1	1	..	..	1	..	4	..	130	..
1853	33	69	102	..	..	..	..	2	..	1	3	..	3	..	130	..
1854	35	76	111	32	11	1	12	2	1	..	3	3	4	..	75	..
1855	37	77	114	22	6	1	7	1	3	..	4	3	..	..	125	..
1856	36	77	113	21	1	..	1	1	..	1	2	1	3	..	106	..
1857	38	78	116	22	2	5	7	2	2	..	4	1	3	..	80	..
1858	38	77	115	22	2	..	2	3	..	..	3	..	3	..	140	..
1859	49	80	129	25	14	8	22	5	3	..	8	6	..	..	125	..
1860	46	79	125	34	2	..	2	2	4	..	6	..	1	..	125	..
1861	45	76	121	34	..	..	..	2	2	..	4	..	1	..	128	..
1862	42	74	116	32	..	2	2	2	5	..	7	..	..	..	90	..
1863	40	79	119	30	3	4	7	1	3	..	4	1	3	..	105	..
1864	41	79	120	32	..	3	3	..	2	..	2	..	1	..	150	..
1865	43	91	134	37	13	4	17	3	..	..	3	7	1	..	180	..
1866	40	93	133	37	8	1	9	3	7	..	10	1	..	109	176	..
1867	42	99	141	30	10	1	11	2	1	..	3	5	4	115	168	..
1868	47	100	147	33	11	1	12	4	2	..	6	2	1	93	185	..
1869	49	102	151	33	..	9	9	1	4	..	5	..	..	108	201	..
1870	46	102	148	32	2	5	7	1	9	..	10	2	2	123	180	..
1871	47	105	152	33	3	6	9	2	3	..	5	2	1	118	178	..
1872	46	102	148	26	..	1	1	1	4	..	5	..	3	101	175	..
1873	51	101	152	26	5	7	12	4	4	..	8	3	..	97	196	..
1874	54	105	159	27	8	5	13	2	4	..	6	5	1	133	184	..
1875	52	105	157	25	2	1	3	4	1	..	5	1	5	134	193	..
1876	55	109	164	25	13	8	21	9	5	..	14	4	3	115	155	..
1877	53	105	158	24	..	1	1	4	3	..	7	..	3	115	150	147
1878	57	107	164	20	11	3	14	..	4	4	8	6	3	..	170	160

For the year ending January 1.	MEMBERSHIP.				RECEIVED.			REMOVED.				BAP- TIZED.		SUNDAY- SCHOOL.		Families in Parish.
	Males.	Females.	Total.	Absent.	By Profession.	By Letter.	Total.	By Death.	By Dismissal.	By Discipline.	Total.	Adults.	Children.	Av. Attendance.	Total Membership.	
1879	55	104	159	20	..	2	2	2	5	..	7	..	4	..	..	160
1880	60	122	182	38	15	11	26	2	1	..	3	6	2	..	186	140
1881	62	128	190	38	10	5	15	1	6	..	7	9	3	..	193	143
1882	63	129	192	38	10	4	14	5	7	..	12	5	8	..	193	148
1883	68	133	201	39	7	4	11	1	1	..	2	2	1	..	190	151
1884	65	127	192	42	3	2	5	6	8	..	14	..	5	..	185	150
1885	61	126	187	38	4	6	10	3	11	1	15	2	..	..	191	137
1886	62	135	197	37	10	11	21	1	3	7	11	7	2	..	237	147
1887	63	137	200	33	8	5	13	2	8	..	10	2	4	..	221	152
1888	65	142	207	33	3	12	15	2	5	1	8	2	3	142	247	152
1889	64	142	206	38	4	5	9	4	6	..	10	..	3	144	251	160
1890	70	154	224	39	9	13	22	4	..	..	4	3	7	156	236	160
1891	89	183	272	39	46	8	54	4	2	..	6	25	9	188	252	160
1892	90	186	276	44	5	14	19	4	10	1	15	2	7	170	280	200
1893	90	193	283	42	6	14	20	3	10	..	13	1	2	170	280	210
1894	88	184	272	47	..	8	8	6	10	3	19	..	2	150	237	185
1895	94	197	291	58	12	18	30	2	9	..	11	9	..	230	352	188
1896	94	202	296	61	9	11	20	7	8	..	15	3	2	150	225	190
1897	87	197	284	60	3	4	7	5	14	..	19	2	1	146	220	195
1898	87	191	278	69	..	12	12	5	13	..	18	..	6	155	240	190
6 Sept. 1898	87	191	278	66	2	6	8	3	4	1	8	1	190
	521	304	825	213	308	27	548	219	447

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Chandler, Edward Herrick.

The history of the Wellesley Congregational church, by Edward Herrick Chandler, pastor; with the assistance of an editorial committee. Including "The influence of the church in the making of New England"; centennial oration by William Hayes Ward ... Boston, B. H. Sanborn & co. [1898]

241 p. front., illus. (plan) plates, ports. 22^{cm}.

1. Wellesley, Mass. Congregational church. 2. New England—Church history. I. Ward, William Hayes, 1835-1916.

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